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60<sup>30</sup><sup>32</sup>



*Muayyed-ul-Uloom Association.*

SERIES NO. 44.

# SAHIFA-I-KAMILAH

OR

THE PRAYERS OF IMAM ZAINUL ABIDIN  
(Peace be upon him)

WITH A

PREFACE AND ENGLISH TRANSLATION

BY

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## PART 2.

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كامل

بِحَمْدِ اللّٰهِ رَبِّ الْعٰالَمِينَ وَرَبِّ الْجَنَّاتِ وَرَبِّ الْأَرْضِ

كَبِيرٌ مُحَمَّدُ اللَّهُ أَكْبَرُ سَعْيٌ ضَعْفٌ إِلَّا مَنْ لَا يُؤْمِنُ إِلَّا مَنْ لَا يُؤْمِنُ

**الظاهر الأقام على بن أبي حمزة**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**فَإِنَّ اللَّهَ لَا يُحِبُّ الظَّالِمِينَ وَقَدْ أَعْلَمُ مَنْ سَتَّرَ إِلَيْهِ الْأَعْظَمُونَ هُوَ الْمَكِنُ لِتَبَيَّنِ الْأَسْكَانُ**

تحت اداره محمدجواد مصلی و رالطبع

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَكَانَنَّ هَمَّ عَلَيْهِ أَبْشِرَ كُلَّا فِي حَلَالٍ أَعْفُوهُ وَلَا حِسَابٌ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّقَالَهُ وَأَكْسِرْ شَهْوَتِي عَنْ كُلِّ فُحْرَمٍ قَازْ وَحِرْصَيْ  
عَنْ كُلِّ مَا تُمِّرْ وَأَمْنِيَّهُ عَنْ آذَنِي كُلِّ مُؤْمِنٍ وَّمُؤْمِنَةٍ وَّمُسْلِمٍ وَّ  
مُسْلِمَةٍ اللَّهُمَّ وَآيَمَا عَبْدِي نَالَ مِنِّي مَا حَضَرْتَ عَلَيْهِ وَأَنْتَ هَلَكَ  
مِنِّي مَا حَجَرْتَ عَلَيْهِ فَقَضَى بِطَلَامَتِي مِنْتَأْ أوَ حَصَلتَ لِي قِبَلَةَ  
حَيَا فَاغْفِرْ لَهُ مَا أَلْمَيْهِ مِنِّي وَاعْفُ لَهُ عَمَّا أَدْبَرْ بِهِ عَنِّي  
وَلَا تَقْعِدْهُ عَلَى مَا ارْتَكَبَ فِي وَلَا تَكْسِفْهُ عَمَّا الْتَّسَبَّبَ بِهِ وَاجْعَلْ  
مَا سَمَحْتُ بِهِ مِنَ الْعَفْوَ عَنْهُمْ وَتَبَرَّعْتُ بِهِ مِنَ الصَّدَقَةِ عَلَيْهِمْ  
آزْكِي صَدَقَاتِ الْمُتَصَدِّرِ قِيَنَ وَأَعْلَى صَلَاتِ الْمُتَقَرِّبِينَ قَ  
عَوْضُنِي مِنْ عَفْوِي عَنْهُمْ عَفْوَهُ وَمِنْ دُعَائِي لَهُمْ رَحْمَتَكَ  
حَتَّى يَسْعَدَ كُلُّ وَاحِدٍ مِنَّا بِفَضْلِكَ وَيَنْجُو كُلُّ مِنَّا بِسَيِّئَاتِكَ  
اللَّهُمَّ وَآيَمَا عَبْدِي مِنْ عَلِيِّدِكَ أَدْرَكَهُ مِنِّي دَرَكُ أَوْمَسَهُ  
مِنْ نَاحِيَتِي آذَى أَوْ حَقَّتْهُ بِي أَوْ بِسَبِّيْ ظُلْمٌ فَقْتَهُ بِحَقِّتِهِ  
أَوْ سَبَقَتْهُ بِمَظْلَمَتِهِ فَصَلَّى عَلَى مُحَمَّدٍ وَّالِهِ وَأَرْضِهِ عَنِّي مِنْ  
وُجُدِكَ وَأَوْفِهِ حَقَّهُ مِنْ عِنْدِكَ ثُمَّ قِنِيْ مَا يُوْحِبُ لَهُ  
حُكْمُكَ وَخَلِصِنِي مِنَّا يَحْكُمُ بِهِ عَدُوكَ فَإِنَّ قُوَّتِي لَا تُسْقِلُ  
نِفْسَتِكَ وَإِنَّ طَاقَتِي لَا تَهْضُ بِسُخْطِكَ فَنَارَتِكَ إِنَّ  
تَكَافِنِي بِالْحَقِّ تُهْلِكِنِي وَلَا تَغْمَدْنِي بِرَحْمَتِكَ تُؤْبَقُنِي

### **39. He prayeth for mercy and forgiveness,**

O Lord bless Mohammad and his Al (family) and break away my appetite from every thing forbidden; and keep off my longing from every sin; and restrain me from injuring every true-believer male and female.

O Lord and whatever creature slandereth me—(an act) which Thou hast made unlawful for him, and insulteth me—which Thou hast forbidden him to do, and then dieth and passeth away with my complaint against him, or I get a cause of complaint against him while he lives; then be pleased to forgive him that which he would suffer on my account, and pardon him the guilt which he bore by injuring me, and do not inform him of what he committed against me, and do not reveal to him the evil he did to me.

And let my magnanimity in forgiving him and my voluntary charity to him, be the purest of charities of the charitable, and the highest of favours of those nigh unto Thee: And recompense me for my forgiving them with Thy pardon, and for my prayer in their behalf, with Thy grace; till every one of us becomes fortunate through Thy kindness, and every one of us achieves salvation through Thy favour.

O Lord and whatever creature of Thy creatures there may be whom any hurt has overtaken from me, or any injury touched because of me or any wrong adhered to through me or on my account, and I have failed (to satisfy) his claim, or overlooked his complaint; then bless Mohammad and his Al (family) and reconcile him to me with Thy bounty, and satisfy his claim Thyself and thereafter guard me from what would necessitate Thy decree (against me), and deliver me from what Thy justice would dictate; for verily my strength cannot endure Thy chastisement, and my power cannot bear Thy wrath:

Because certainly, if Thou dost repay me justly, Thou wouldst destroy me; and if Thou dost not shelter me with

اللَّهُمَّ إِنِّي أَسْتُوْهِبُكَ يَا إِلَهِي مَا لَأَنْفَصْكَ بَدْلَهُ وَأَسْتَحْمِلُكَ  
مَا لَأَبْهَطُكَ حَمْلَهُ أَسْتُوْهِبُكَ يَا إِلَهِي نَفْسِي الَّتِي لَمْ تَخْلُقْهَا  
لِتَسْتَوْعِدْهَا مِنْ سُوءٍ أَوْ لِتَكْرَقْهَا إِلَى نَقْيٍّ وَلَكِنْ آنْشَأْتَهَا إِلَيْنَا  
لِقُدْرَاتِكَ عَلَى مِثْلِهَا وَاحْجَاجَهَا عَلَى شَكِيلِهَا وَأَسْتَحْمِلُكَ مِنْ  
ذُنُوبِي مَا قَدْ بَهَظَنِي حَمْلَهُ وَأَسْتَعِينُ بِإِيمَانِكَ عَلَى مَا قَدْ فَلَدَحَنِي  
نِقْلَهُ فَصَلَّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لِنَفْسِي عَلَى ظَلَمِهَا نَفْسِي  
وَوَكِلْ رَحْمَتَكَ بِإِحْتِمَالِ اصْرِي فَكَمْ قَدْ لَحْفَتْ رَحْمَتَكَ بِالْمُسْتَهِنِينَ وَكَمْ  
قَدْ شَمِلَ عَفْوَكَ النَّاطِلِمِينَ فَصَلَّ عَلَى مُحَمَّدٍ وَآلِهِ  
وَاجْعَلِي أَسْوَةً مَنْ قَدْ آنْهَضْتَهُ بِتَجَارِبِ زِلْكَ عَنْ مَصَارِعِ  
الْخَاطِئِينَ وَخَلَصْتَهُ بِتَوْفِيقِكَ مِنْ وَرَاثَاتِ الْمُجْرِمِينَ  
فَاصْبِرْ طَلِيقَ عَقْوَلَهُ مِنْ رَاسَارِ سُخْطَكَ وَعَيْقَ صُنْعَكَ  
مِنْ وَثَاقِ عَدْلِكَ إِنَّكَ إِنْ تَفْعَلْ ذَلِكَ يَا إِلَهِي تَفْعَلْهُ  
بِمَنْ لَا يَحْدُدُهُ أَسْتَهْقِ عَقْوَبَتِكَ وَلَا يُبَرِّئُ نَفْسَهُ مِنْ  
اسْتِجَابَ نِقْمَتِكَ تَفْعَلْ ذَلِكَ يَا إِلَهِي بِمَنْ خَوْفَهُ مِنْكَ  
أَكْثَرُ مَنْ طَمِعَهُ فِيكَ وَمَنْ يَأْسَهُ مَنْ النَّجَاةُ أَوْ كَدْ مَنْ رَحَاةُ

O Lord verily I beg of Thee, O my Lord, that thing the expenditure of which will not diminish Thee; and request Thee to bear that, the bearing of which will not overburden Thee; I request Thee to forgive my soul, which Thou didst not create, to avoid therewith some evil, or to find way thereby towards some benefit:

But Thou didst create it to prove Thy power over the like of it, and to use it as an argument in the case of similar creations.<sup>1</sup>

And I entreat Thee to bear such of my sins as are (too) heavy for me to bear, and crave Thy help in removing that the weight of which has crushed me:

Therefore bless Mohammad and his Al (family), and pardon my soul despite its having worked to its own hurt, and commission Thy mercy to lift my heavy burden; For, verily, many a time hath Thy grace adhered to the wrong doers, and many times hath Thy pardon helped the unrighteous.

Therefore bless Mohammad and his Al (family), and let me be the foremost of those whom Thou hast raised with Thy forgiveness from the stumbling blocks of the erring, and whom Thou hast delivered with Thy grace, from the whirlpools of the guilty; so that I may become by Thy pardon an emancipated (slave) from the bondage of Thy wrath, and a slave freed by Thy goodness from the fetters of Thy justice. Verily if Thou do so O Lord, Thou wilt do it to one who doth not deny the justice of Thy chastisement, and doth not consider himself as being unworthy of Thy punishment:

Thou wilt do, this O Lord to him, whose dread of Thee is more abundant than his expectations from Thee; and to him, whose despair of salvation is stronger than his hope of

1. of Quran, chap. iii verse 52. Verily, Jesus is an Adam in the sight of God. He

لِلْخَلَاصِ لَا أَنْ يَكُونَ يَاسِهُ فِي وَطَأَهُ أَوْ أَنْ يَكُونَ طَعْنَةً  
أَغْتَرَ إِلَّا بَلْ لِقَلَّةِ حَسَنَاتِهِ بَيْنَ سَيِّئَاتِهِ وَضَعْفَتِهِ جُحْيَهُ  
فِي جَمِيعِ تَبِعَاتِهِ فَمَا أَنْتَ يَا إِلَهِي فَاهْلُ أَنْ لَا يَغْتَرَ  
بِكَ الصَّدِيقُونَ وَلَا يَدِيَّسُ مِنْكَ الْمُجْرِمُونَ لَا نَكَرَ الرَّبُّ  
الْعَظِيمُ الَّذِي لَا يَسْتَنْعِنُ أَحَدًا أَفْضَلَهُ وَلَا يَسْتَقْصِي مِنْ  
أَحَدٍ حَقَّهُ تَعَالَى ذِكْرُهُ عَنِ الْمَنْكُورِينَ وَتَقَدَّسَتْ  
أَسْمَاؤُهُ عَنِ الْمَنْسُوبِينَ وَفَشَّتْ نِعْمَتُهُ فِي جَمِيعِ  
الْمَخْلُوقِينَ فَلَكَ الْحَمْدُ عَلَى ذَلِكَ دَارَتَ الْعَلَمَنَ

deliverance: not because his despair amounteth to total desperation, or that his hope proceedeth from delusion<sup>1</sup>; but because of the scarcity of his virtues admist his vices, and the weakness of his (excuses) for all his crimes.

But Thou O Lord deservest that the truthful<sup>2</sup> should not be vain with Thee;

For verily Thou art the Great Patron, who doth not deny any one His grace, and doth not demand from any one His dues to the full:

Far exalted is Thy remembrance above those that are remembered and more sacred are Thy names than all those whose attributes are proclaimed; And Thy blessings are scattered amid st all creatures, and for this Thou deservest all praise O Sustainer of the worlds.

1. Vanity.
2. Righteous.

وَكَانَ مِنْ هُنَّا عَلَيْهِ الْسَّلَامُ إِذَا نَحْنُ الْمُبَشِّرُونَ

### أَعُوذُ بِكَلِمَاتِكَ الْمُبَشِّرَةِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآلِفِنَاطُولَ الْأَمَلِ وَقُصْرَهُ عَنَّا  
 بِصِدْقِ الْعَمَلِ حَتَّى لَا نُؤْمِلَ أَسْتِئْمَارَ سَاعَةً بَعْدَ سَاعَةٍ وَكَانَ  
 أَسْتِيقَاءُ يَوْمٍ بَعْدَ يَوْمٍ وَلَا اتِّصَالَ نَفْسٍ بِنَفْسٍ وَلَا حُوقَّ  
 قَدَّهُ بِقَدَّمِ وَسَلِسَنَادِمِنْ مُرْوِرَهُ وَأَمِنَادِمِنْ شُورَهُ وَأَنْصَبَ  
 الْمَوْتَ بَيْنَ آيَدِيْنَا نَصِبَّهُ وَلَا تَجْعَلْ ذِكْرَنَا لَهُ غَيْبَهُ وَاجْعَلْ لَنَا  
 مِنْ صَارِخِ الْأَعْمَالِ عَمَلاً نَسْبِطِيْهُ مَعَهُ الْمَصِيرُ إِلَيْكَ وَنَحْرِصُ  
 لَهُ عَلَى وَشَكِ اللَّحَافِ يِلَّا حَتَّى يَكُونَ الْمَوْتُ مَا نَسَنَ الَّذِي  
 نَاعَسُ بِهِ وَمَا لَفَنَا الَّذِي نَسْتَأْفُ إِلَيْهِ وَحَامَتْنَا الَّذِي نُحِبُّ  
 الَّذِي نُوَمَّنْهَا فَإِذَا أَوْرَدَتْهُ عَلَيْنَا وَأَنْزَلَتْهُ بَيْنَافَاسِعِدْنَا بِهِ  
 زَاهِرًا وَأَنْسَابِهِ قَادِمًا وَلَا تُسْقِنَا بِضَيْبَافِتِهِ وَلَا تُخْزِنَّا  
 بِزِيَارَتِهِ وَاجْعَلْهُ بَابًا مِنْ آبُوَابِ مَغْفِرَتِكَ وَمِفْتَاحًا  
 مِنْ مَفَاتِيْرِ رَحْمَتِكَ أَمِنَتْنَا مُهْتَدِيْنَ غَيْرَ ضَالِّينَ طَائِعِينَ  
 غَيْرَ مُسْتَرِّهِيْنَ تَائِيْنَ غَيْرَ عَاصِيْنَ وَلَا مُصِيرِيْنَ يَا  
 ضَمَامِنَ جَزَاءِ الْمُحْسِنِيْنَ وَيَا مُسْتَصِلِحِ عَمَلِ الْمُفْسِدِيْنَ ۝

#### **40. A prayer whenever he heard of any one's death whenever death was mentioned.**

O Lord bless Mohammad and his Al (family), and save us from extended hopes, and shorten<sup>1</sup> them for us because of our good deeds, done sincerely; so that we may not expect (even) the completion of one hour after another, nor the accomplishment of one day after another, nor the connection of one breath with another, nor the succession of one step to another;

And save us from their delusion, and give us security from their mischief. And fix Death before our eyes, permanently (as a fixture), and let not our remembrance of it be intermittent.

And let our service consist of good actions, whereby we may desire to return unto Thee sooner; and because of which we may long to join Thee quickly:

So much so that Death may become our associate,<sup>2</sup> from whom we may derive comfort; and our favourite whom we may long for, and our next of kin to whom we may love to be nigh. And when Thou sendest it down upon us, and bringest it to us, then let us be fortunate with it as a visitor, and familiar with it as a sojourner:

And do not render us unfortunate in entertaining it and do not disgrace us with its visit.

And let it be one of the gates to Thy forgiveness, and one of the keys to Thy mercy:

Let us die guided (righteous) not misled; obedient, not unwilling; repentant, not sinning, and not persisting in sin, O Surety for the reward of the righteous, and O Reformer of the actions of the corrupt!

1. That is give us grace to work sincerely in Thy cause and be not deceived by hope and neglect our duties.

2. Lit "whereby we may feel that our return unto Thee was delayed." When a man and he is anxious to obtain it as soon as

وَكَانَتْ حِلَّةُ الْمَسْكُونِ فِي السَّكُونِ وَالْقَاءُهُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَافْرِشْنِي مَهَادَ كَرَامَتِكَ  
 وَأُورِذْنِي مَشَارِعَ رَحْمَتِكَ وَأَحْلِلْنِي بُحْبُوْحَةَ جَنَّتِكَ وَلَا  
 تُسْنِنِي بِالرَّدِّ عَنْكَ وَلَا تَخْرِمْنِي بِالْخَيْبَةِ مِنْكَ وَلَا تُقَاصِنِي  
 بِمَا أَجْتَرْتَ وَلَا تُنَاقِشْنِي بِمَا أَكْتَسَبْتَ وَلَا تُبْرِزْ مَكْتُومِي  
 وَلَا تُكْشِفْ مَسْتُورِي وَلَا تُحْمِلْ عَلَى مِيزَانِ الْأَنْصَافِ عَمَلِي  
 وَلَا تُعْلِمْ عَلَى عُيُونِ الْمَلَائِكَةِ وَلَا تُحْفِ عَنْهُمْ مَا يَكُونُ  
 نَفْرُؤُهُ عَلَى عَارَأً وَأَطْوَعْنَهُمْ مَا يُكِنْنِي عِنْدَكَ شَنَارًا  
 شَرِيفُ دَرَجَتِي يُرِضُوا نِكَ وَأَكْبِلُ كَرَامَتِي يُغْفِرَانِكَ  
 وَأَنْظِمْنِي فِي أَصْحَابِ الْيَمَنِ وَأَجْهَنِي فِي مَسَالِكِ  
 الْأَمِينَ وَأَجْعَلِي فِي فَوْجِ الْفَاثِرَيْنَ وَأَعْمَزِي فِي مَجاَلسِ  
 الصَّالِحَيْنَ أَمِينَ رَبِّ الْعَالَمَيْنَ هُ

**-41. His prayer for cover and protection.**

O Lord bless Mohammad and his Al (family) and spread for me the bed of Thy grace, and lead me to the watering place of Thy mercy, and take me into the midst of Thy paradise;

And do not distress me with refusal from Thee, and do not disappoint me with misfortune from Thee, . and do not punish <sup>1</sup> me for what I have committed, and do not dispute with me (about) what I have earned: <sup>2</sup>

And do not reveal my secret, and do not divulge my hidden (act); and do not weigh my actions in the balance of equity, and do not expose my reputation before the eyes of the crowd; and hide from them that thing, the revelation of which would be a disgrace to me; and conceal from them what would bring me to ignominy in Thy sight:

Exalt my rank with Thy approbation, rnd perfect my dignity with Thy pardon, and place me among the companions of Thy right hand, and direct me into the ways of the saved, and let me be of the legion of the absolved, and make me a member of the assemblies of the righteous. Amen Lord of the worlds.

1. Lit, do no take me as a pledge for my deeds; i.e., do not call me to account for them.
2. That is, my evil deeds.

وَكَانَتْ كُلُّ مِنْ كِتَابِكَ حِجَاجًا لِّلْقَرْبَانِ  
اللَّهُمَّ إِنَّكَ أَعْنَتْنِي عَلَى حَتَّمِ كِتَابِكَ الَّذِي أَنْزَلْتَهُ نُورٌ  
وَجَعَلْتَهُ مَهِيمَنًا عَلَى كُلِّ كِتَابٍ أَنْزَلْتَهُ وَفَصَلَّتَهُ عَلَى كُلِّ  
حَدِيبَةٍ صَصِبَّةٍ وَفِرْقَانًا فَرَقْتَ بِهِ بَيْنَ حَلَا لِكَ قَ  
حَرَامَاتِ وَقُرْآنًا أَعْرَبْتَ بِهِ عَنْ شَرَائِعِ الْحَكَمَاتِ وَ  
كِتَابًا فَصَلَّتَهُ لِعِبَادِكَ تَفْصِيلًا وَوَحْيًا أَنْزَلْتَهُ عَلَى نَبِيِّكَ  
مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ تَنْزِيلًا وَجَعَلْتَهُ نُورًا فَهَتَّدَ يَمِينَ  
ظَلَمَ الْضَّلَالَةِ وَأَجْهَلَهُ بِإِتْبَاعِهِ وَشَفَاءَ لِمَنْ آتَتْ بِفَهْمِ  
الْتَّصْدِيقِ إِلَى اسْتِمَاعِهِ وَمِيزَ انْ قُسْطِي لَآيَةِ حِيفٍ عَرَبَ  
الْحُقُوقِ لِسانَهُ وَنُورَهُ دَى لَا يَظْفَأُ عَنِ الشَّاهِدَيْنَ بُرُّهَانَهُ  
وَعَلَمَ نَجَاهَةً لَا يَضْلِلُ مَنْ أَمْرَقَ صَدَّسُنَتِهِ وَلَا تَنَالُ أَيْدِي الْهَلَكَةِ  
مَنْ تَعْلَقَ بِعُرُوهَةِ عِصْسَيِّ اللَّهُمَّ فَإِذَا أَفَدَنَا الْمَعْوَنَةَ عَلَى  
تِلَاقِتِهِ وَسَمِلتَ جَوَاسِيَ الْسَّتِينَاءِ حُسْنِ عِبَارَتِهِ فَاجْعَلْنَا مِنْ  
بَرْعَاهُ حَقَّ رِعَايَتِهِ وَيُدِينُنَا لَكَ بِإِعْتِقَادِ التَّسْلِيمِ بِمُحْكَمِ أَيَاتِهِ  
وَبِفَرْغِ إِلَى الْأَقْوَارِ عِنْ سَابِيهِ وَمُوضَحَاتِ بَيْنَاتِهِ اللَّهُمَّ إِنَّكَ أَنْزَلْتَهُ  
عَلَى نَبِيِّكَ مُهِلِّ صَلَةَ اللَّهِ عَلَيْهِ وَآلِهِ بُعْمَلًا وَأَلْهَمْتَهُ عِلْمَ  
عِجَائِبِهِ مُكَمَّلًا وَوَرَثْتَنَا عِلْمَهُ مُفْسَرًا وَفَصَلَّتَنَا عَلَى مَنْ

## 42. When he finished a recitation of the Quran.

O Lord, verily, Thou helped us to finish Thy Book, which Thou didst cause to descend as a light; and instituted as a testimony to the value of every book which Thou madest to descend; and gavest it excellence over every tradition<sup>1</sup> Thou didst narrate; and a distinction wherewith Thou didst distinguish between the lawful and the unlawful; and a reading whereby Thou didst express the ways of Thy commandments; and a book in which Thou didst describe everything in proper detail for Thy servants and a revelation which Thou didst cause to descend on Thy Apostle Mohammad—Thy blessings on him and his Al (family)—as it deserved (to descend).

And ordained it a light, by following which, we may guide ourselves through the darkness of error and ignorance; and a healing to him who giveth ear, with sincerity of understanding, upon listening to it; and a just balance the<sup>2</sup> indicator of which doth not incline away from truth; and a guiding light which is not withheld from the spectators; and a banner of salvation which doth not mislead him who aimeth at its straight path, and the hands of perdition do not overtake him who taketh hold of its protecting handle.

O Lord since Thou hast favoured us with help in reading it, and hast adapted the roughness of our tongues to the beauty of its style, then let us be of those who observe its precepts with due observance, and adore Thee with submissive faith in its firm verses and seek Thy shelter by acknowledging its ambiguous verses and the meaning of its clear ones.

O Lord Thou didst cause it to descend on Thy Apostle Mohammad (Thy favours on him and his Al (family) in brief, and didst inspire him with the knowledge of its wonders in detail, and didst make us heirs to his knowledge as regards interpretation, and gavest us excellence over those ignorant of

حَمْلَةَ اللَّهُمَّ فَلَمَّا جَعَلْتَ قُلُوبَنَا لَهُ حَمْلَةً وَعَرَفْتَنَا بِرَحْمَتِكَ  
 شَرَفَةً وَفَضْلَهُ فَصَلَّى عَلَى مُحَمَّدٍ الْخَطِيبِ بِهِ وَعَلَى أَهْلِ الْخُزَّانِ  
 لَهُ وَاجْعَلْنَا مِنْ يَعْتَرِفُ بِيَانَهُ مِنْ عِنْدِكَ حَتَّى لا يُعَارِضَنَا  
 الشَّاكِرُ فِي تَصْدِيقِهِ وَلَا يَخْتَلِجَنَا الزَّيْغُ عَنْ قَصْدِ طَرِيقِهِ اللَّهُمَّ  
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْنَا مِنْ يَعْتَصِمُ بِحَبْلِهِ وَبِيَّ وَيُ  
 مِنَ الْمُتَشَاءِهَاتِ إِلَى حِزْرَ مَعْقِلِهِ وَيَسْكُنُ فِي ظِلِّ جَنَاحِهِ  
 وَهَيْتَدِي بِضَوْءِ صَبَاحِهِ وَيَقْتَلِي بِتَبَلُّجِ اسْفَارِهِ وَ  
 يَسْتَصْبِحُ بِصَبَاحِهِ وَلَا يَلْتَسِسُ الْهُدَى فِي غَيْرِهِ اللَّهُمَّ وَ  
 كَمَا نَصَبْتَ بِهِ مُحَمَّدًا أَعْلَمَ اللَّهَ أَلَّهُ عَلَيْكَ وَأَنْجَحْتَ بِإِلَيْهِ  
 سُبْلَ الرِّضَا إِلَيْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلِ الْقُوَّاتِ  
 وَسِيْلَةً لَنَا إِلَى آشْرَقِ مَنَازِلِ الْكَرَامَةِ وَسَلِّمْ عَرْجُونِيهِ إِلَى  
 فَعْلِ السَّلَامَةِ وَسَبِّئْ بَحْرَى بِهِ النَّجَاةَ فِي عَرْصَةِ الْقِيمَةِ  
 وَذَرِيعَةَ نَقْدُرُ بِهَا عَلَى نَعْيَمِ دَارِ الْمُقَامَةِ اللَّهُمَّ صَلِّ عَلَى  
 مُحَمَّدٍ وَآلِهِ وَاحْكُظْ بِالْقُرْآنِ عَنَّا ثِقْلَ الْأَوْزَارِ وَهَبْ لَنَا حُسْنَ  
 شَمَائِيلِ الْأَبْرَارِ وَاقْفُ بِنَا آثارَ الَّذِينَ قَاتَمُوا الْكَافِرِ بِهِ  
 آثَاءَ الْيَلِ وَآمْلَأْنَاهُ التَّهَارِ حَتَّى تُكَظِّفَنَا مِنْ كُلِّ ذَلِكَ  
 بِتَطْهِيرِهِ وَتَقْفُو بِنَا آثارَ الَّذِينَ اسْتَضْنَاؤُوا بِسُقْرَارِهِ وَ

its knowledge; and gavest us power over it, in order to exalt us above those unable to understand <sup>1</sup> it. O Lord therefore, as Thou hast made our minds to understand it and hast graciously taught us its excellency, be pleased to bless Mohammad the preacher of it, and his Al (family) its preservers and let us be of those who acknowledge that verily it is from Thee, till there may be no doubt in our minds when affirming its truth, and no uncertainty may lead us away from its straight path.

O Lord bless Mohammad and his Al (family), and make us of those who take hold of its string, and take refuge from its ambiguities in the protection of its stronghold, <sup>2</sup> and find peace under the shelter of its wings, and obtain guidance from the brightness of its light, and follow the lustra of its brilliancy, and acquire illumination from its lamp, and do not seek direction from any other than it.

O Lord and as Thou didst through it make Mohammad a standard of guidance towards Thee; and manifested through his Al (family) the paths which lead towards Thy approval; therefore, bless Mohammad and his Al (family) and let the Quran be a means for us to reach the most exalted stages of honour; and a ladder whereby we may climb towards the abode of peace; and a cause whereby we may be rewarded with salvation in the field of resurrection; and a means whereby we may advance to the delights of the everlasting abode.

O Lord bless Mohammad and his Al (family), and let the burden of sin fall away from us on account of the Quran, and give us the beautiful habits of the righteous, and make us follow the tracks of those who recited it to please Thee in the hours of the night and the extremities of the day; till Thou purgest us from every taint, with its purification, and causeth us to pursue the path of those who obtained light from its illumination and whom hope did not lure away from action <sup>3</sup> so as to cut them off (from work) with its delusions.

1. Lit to bear it.

آللهم صلّى عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلِ الْقُرْآنَ لَنَا فِي ظُلْمِ الْمَيَالِي  
 مُؤْنِسًا وَمِنْ نَزَّلَنَا فِي ظُلْمِ الْمَيَالِي  
 وَلَا قُدْرَةَ لِإِلَيْنَا عَنِ الْخَوْفِ  
 فِي الْبَاطِلِ مِنْ غَيْرِهِمْ أَفَلَا يَجِدُونَا عَنْ افْتِرَاءِ  
 الْأَقْاتِ إِذَا حَرَّا وَلِيَأْطُوْتُ الْغَفْلَةَ عَنَّا مِنْ تَصْفِيهِ لَا عَيْبَ لِنَا شَرًا  
 حَتَّىٰ تُوْصِلَ إِلَى قُلُوبِنَا فَهُمْ بَعْدَهُ وَزَوَّاجَهُ أَمْثَالِهِ الَّتِي  
 ضَعَفَتِ الْجِبَالُ الرَّوَاسِيُّ عَلَى صَلَابَتِهَا عَنِ الْحِمَالِهِ آللهم  
 صلّى عَلَى مُحَمَّدٍ وَآلِهِ وَادْمُرْ بِالْقُرْآنِ صَلَاحَهُ طَاهِرِنَا  
 وَاجْبُبْ بِهِ خَطَرَاتِ الْوَسَاوِسِ عَنْ صَحَّهُ ضَمَائِرِنَا وَاغْسِلْ  
 بِهِ دَرَنَ قُلُوبِنَا وَعَلَاقَتِ آوْزَارِنَا وَاجْهَرْ بِهِ مُنْتَشِرَ أَمْوَالِنَا  
 وَأَرْوِيهِ فِي مَوْقِفِ الْعَرْضِ عَلَيْكَ ظَمَانَهُ وَهَا جِرِنَا وَالْكُسْكُلَّلَ  
 الْأَمَانِ يَوْمَ الْفَزْعِ الْأَكْبَرِ فِي نُشُورِنَا آللهم صلّى عَلَى مُحَمَّدٍ وَآلِهِ  
 وَاجْبُبْ بِالْقُرْآنِ خَلَقْنَا مِنْ عَدَمٍ لِلْمَلَائِكَةِ وَسُقْ لِلْبَيْانِهِ رَعَدَ الْعَيْنِ  
 وَخَصَبَ سَعْيَهُ لِلْرِزْقِ وَجَنِينَاهُ بِالظَّرَائِبِ الْمَذْهُومَةِ وَمَدَ افْنَيَ الْأَخْلَاقِ  
 وَأَعْصَمَنَاهُ مِنْ هُوَ الْكُفُرُ وَدَوَاعِي الْتِفَاقِ حَتَّىٰ يَكُونَ لَنَا فِي الْقِيمَةِ إِلَى الرُّضْوَانِ  
 وَجَنِينَكَ قَائِدًا إِذَا فِي الْمَدْنِيَّا عَنْ سُخْطَكَ وَتَعَدِّي حُدُودَ دِكَ ذَائِدًا وَ  
 لَمَعْنَدَ لَرْتَحِيلِ حَلَالِهِ وَتَحْرِيْمِ حَرَامِهِ شَاهِدًا آللهم صلّى عَلَى مُحَمَّدٍ  
 وَآلِهِ وَهَوْنَ بِالْقُرْآنِ عِنْدَ الْمَوْتِ عَلَى آنْفُسِنَا كَرِبَ السَّيَّاقِ

**O** Lord bless Mohammad and his Al (family), and let the Quran be a companion to us in the darkness of the night, and a guard against the corruptions of Satan, and the presence of perplexities; and a restraint to our steps from moving towards sin; and a check to our tongues from plunging into wrong, without becoming dumb; and a preventive to our limbs from committing sin; and an opener of the pages of warning which our negligence has kept shut; till Thou bringest (home) to our minds the understanding of its wonders, and the prohibitions of its commandments (parables), which the firmly rooted mountains were too weak to bear, despite their firmness.

**O** Lord bless Mohammad and his Al (family), and with the Quran keep our outward conduct reformed forever and keep off with it the occurrences of perplexities from the health of our minds; and wash off with it the dirt of our hearts, and the stains of our sins; and with it set right the disorder in our affairs; and quench with it our moonday<sup>1</sup> thirst when we are presented to Thee, and put on us garments of safety on the most terrible day of our resurrection.

**O** Lord bless Mohammad and his Al (family), and make good with the Quran our poverty, by annihilating need; and direct thereby, excellence of happiness,<sup>2</sup> and abundance of prosperity towards us and restrain us therewith from blame-worthy habits, and low morals; and save us with it from the pits of infidelity, and the occasions of hypocrisy: till on the day of judgment, it may become our guide to Thy approbation and Thy paradise; and in the world, a check to us from provoking Thy wrath, and trespassing Thy limits; and a testimony unto Thee, of (our) having observed its commandment and prohibitions.

**O** Lord bless Mohammad and his Al (family), and at (the time of death) by means of the Quran, make easy for us the agony of separation of soul from body and the toil of moan-

1. Distressing.

2. Comfortable living.

لَنْتِيَّينَ مِنْكَ مُجْلِسًا وَأَمْكَنَهُمْ مِنْكَ شَفَاعَةً وَأَجْهَمُهُمْ عِنْدَكَ  
 تَذَرَّقًا وَأَوْجَهَهُمْ عِنْدَكَ جَاهَهَا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 وَشَرِيفِ بُيُّانَةٍ وَعَظِيمِ بُرْهَانَةٍ وَنَقْلِ مِيزَانَةٍ وَتَقْبِيلَ  
 شَفَاعَةَ وَقَرِيبَ وَسِيلَةَ وَبَيْضَ وجْهَةَ وَأَتَمَّ نُوْسَاءَ  
 وَارْفَعْ دَرَجَتَهُ وَأَخْيَّنَا عَلَى سُنْنَتِهِ وَتَوَقَّنَا عَلَى مِلْكِيَّتِهِ وَخُنْنَ بِنَا  
 مِنْهَا جَاهَةَ وَاسْلُكْ بِنَاتِ سِيَّلَةَ وَاجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ  
 وَاحْسِرْنَا فِي زُمْرَتِهِ وَأُورِدْنَا حَوْصَةَ وَاسْقَنْنَا بِكَاسِيَّهُ  
 وَصَبَّلَ اللَّهُمَّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَوةً تُبَلِّغُهُ بِهَا أَفْضَلَ  
 مَا يَأْمُلُ مِنْ خَيْرِكَ وَفَضْلِكَ وَكَرَامَتِكَ إِنَّكَ ذُورَ حَمْمَةٍ  
 وَاسِعَةٍ وَفَضْلٌ كَرِيمٌ اللَّهُمَّ اجْزِهِ بِمَا يَلْغَمُ مِنْ رِسَالَاتِكَ  
 وَآذِنْ مِنْ أَيَّاتِكَ وَنَصْرَهُ لِعَبَادِكَ وَجَاهَدَ فِي سِيَّلَةَ  
 أَفْضَلَ مَا جَرَيْتَ أَحَدًا مِنْ مَلَائِكَتِكَ الْمُقْرَبِينَ وَ  
 آتِيَّا إِثْكَ الرُّسَلَيْنَ الْمُصْطَفَيْنَ وَالسَّلَامُ عَلَيْهِ وَعَلَى  
 أَلِهِ الطَّيِّبَيْنَ الطَّاهِرَيْنَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

prophets to Thee and be the most effective with Thee, with respect to intercession; and the most exalted of them nigh Thee, with regard to honour; and the most respectable of them in Thy sight, as regards dignity.

O Lord bless Mohammad and his Al (family), and exalt his foundation, and magnify his argument, and make heavy his balance,<sup>1</sup> and accept his intercession, and make nigh to Thee his relation, and illuminate his countenance, and perfect his light, and advance his rank, and cause us to live according to his practice, and let us die in his creed, and keep us on his path, and make us walk his way, and let us be of those who are obedient to him, and resurrect us among his congregation, and bring us to his reservoir,<sup>2</sup> and cause us to drink of his cup:

And favour O Lord, Mohammarad and his Al (family), with a blessing, whereby Thou mayest confer on him, the best of what he could expect from Thy goodness, and grace, and bounty; verily Thou art possessor of ample mercy, and generous grace.

O Lord reward him for what he delivered of Thy messages, and dictated of Thy (verses), and advised Thy creatures, and toiled in Thy path, with the best of that with which Thou didst ever reward any of Thy angels nigh to Thee, and Thy prophets sent and chosen (by Thee):

And peace be on him and on his Al (family), the pure, the holy; and the mercy of God and His blessings!

1. With the importance of his good deeds.
2. Hauz-i-Cawthar, the reservoir of abundance.

مَكَانٌ لِمَنْ حَانَ عَلَيْهِ الْمُسْلِمُونَ إِلَى الْجَنَاحِ الْأَعْدَادِ  
 آيَهَا الْخَلْقُ الْمُطِيعُ اللَّهُ أَئِبُ السَّرِيعُ الْمُتَرَدِّدُ فِي مَسَازِلِ  
 النَّقْدِ يُرِي الْمُتَصَرِّفُ فِي فَلَكِ التَّلِيْرِيْرِ امْنَتْ بِمَنْ نَوَرَ يَكِ  
 الظَّلْمَ وَأَوْضَهِ يَكِ الْبُهْمَ وَجَعَلَكَ آيَةً مِنْ آيَاتِ مُلْكِهِ  
 وَعَلَافَهَ مِنْ عَلَامَاتِ سُلْطَانِيهِ قَامْتَهُنَّكَ بِالزِّيَادَهَ وَالنُّقصَانِ  
 وَالظُّلُوعَ وَالْأُفُولِ وَالْأَنَارَهَ وَالْكُسُوفِ فِي كُلِّ ذِلِّكَ  
 آنْتَ لَهُ مُطِيعٌ وَلَكَ إِذَاتِهِ سَرِيعٌ سُبْحَانَهُ مَا أَعْجَبَ مَا دَبَرَ فِي  
 أَمْرِكَ وَأَنْطَفَ مَا صَنَعَ فِي شَانِكَ جَعَلَكَ مِفْتَاهَ شَهِيرَ  
 حَادِثَ لِكَمْرِحَادِثَ فَاسْأَلُ اللَّهَ رَبِّيْ وَرَبِّكَ وَخَالِقِيْ قَ  
 خَالِقَكَ وَمُقْلِدِيْ وَمُقْدِرِكَ وَمُصَوِّرِيْ وَمُصَوِّرِكَ أَنْ يُصْلِيَ عَلَى  
 مُحَمَّدٍ وَآلِهِ وَآنْ يَجْعَلَكَ هَلَالَ بَرَكَهَ لَا تَنْهَقُهَا الْأَيَّامُ وَ  
 طَهَارَهَ لَا تُدَسِّسُهَا الْأَثَامُ هَلَالَ آمِنٌ مِنَ الْأَفَاتِ وَسَلَامَهَ  
 مِنَ السَّيِّئَاتِ هَلَالَ سَعِدٌ لَا نَحْسَ فِيهِ وَيُمِنٌ لَا تَكَدَّ  
 مَعَهُ وَيُسْرِ لَا يُسَاِرِجُهُ عُسْرٌ وَخَيْرٌ لَا يَشُوبُهُ شَرٌّ  
 هَلَالَ آمِنٌ وَآيْمَانٌ وَنِعْمَهُ وَإِحْسَانٌ وَسَلَامَهُ وَإِسْلَامٌ

### **43. His prayer when he looked at the new moon.**

O thou, the obedient, toiling quick creature, who passeth through the fix<sup>d</sup> <sup>1</sup> stages and moveth in the appointed <sup>2</sup> orbit I believe in Him, who illuminated with thee the darknesses, and enlightened by thee the ambiguities, and instituted thee one of the signs of His sovereignty, and one of the emblems of His authority :

And published thy weakness with increase and decrease and rising and setting, the brightness and eclipse; in all this thou art obedient to Him, an ready observer of His will.

Holiness to Him! How wonderful what he hath arranged in thy affair, and (how) benevolent what He hath devised in thy case !

He hath instituted thee, key of the month newly arrived for new affairs. <sup>3</sup>

Therefore I pray unto God my sustainer and thine, and my creator and thine, my predestinator and thine, my maker and thine, to shower blessings on Mohammad and his Al (family), and to ordain thee crescent of prosperity <sup>4</sup> which the days may not obliterate, and of purity which the sins may not taint; crescent of security from calamities and safety from wrong; <sup>5</sup> crescent of auspiciousness having no misfortune in it, and of blessing unaccompanied by sorrow, and prosperity unmixed with distress, and good uninitiated by evil;

Crescent of security, and faith, and blessing, and benevolence, and safety <sup>6</sup> and Islam.

1. The measured or predestined.
2. The rearranged.
3. Events.
4. Blessings.
5. Evils.
6. Peace.

آللّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَابْنِهِ وَاجْعَلْنَا مِنْ أَنْصَارِهِ إِنَّمَا قَاتَلَهُ الظُّلْمُ عَلَيْهِ وَ  
 آذَكَى مَنْ نَظَرَ إِلَيْهِ وَأَسْعَدَ مَنْ تَعْبَدَ لَكَ فِيهِ وَوَقِفْنَا فِيهِ  
 لِلتَّوْبَةِ وَاعْصَمْنَا فِيهِ مِنَ الْحَوْبَةِ وَاحْفَظْنَا فِيهِ مِنْ  
 مُبَاشَرَةِ مَعْصِيَتِكَ وَأُزِّعْنَا فِيهِ شُكْرُ نِعْمَتِكَ وَآلِسْنَتَا  
 فِيهِ جُنَاحُ الْعَافِيَةِ وَآتَيْنَا عَلَيْنَا بِاسْتِكْمَالِ هَامِعَتِكَ فِيهِ  
 الْيَمَنَ لِهَانِكَ الْمَقَامُ الْخَمِيدُ وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ  
 الطَّيِّبِيْنَ الطَّاهِرِيْنَ

O Lord bless Mohammad and his Al (family), and let us be the most happy of those over whom it rose, and the purest of those who looked at it, and the most lucky of those who looked at it, and the most lucky of those who worshipped Thee <sup>1</sup> in it.

And give us grace therein, to repent; and guard us therein from sin; and protect us in it from committing disobedience to Thee; and inspire us in it with gratitude for Thy bounty; and clothe us, in it, with (armour) of safety; and finish for us Thy goodness therein, by perfecting (our) obedience unto Thee; verily Thou art the most Benevolent, the Praiseworthy.

And may God bless Mohammad and his Al (family), the pure, the holy:

1. That is, in the new month inaugurated by the crescent.

وَكَانَتْ رِحْلَةً مُسْلِمًا لِكَذِيفَنْ هُنَّ مُضْطَرِّينَ

الْحَمْدُ لِلَّهِ الَّذِي هَدَنَا لِحَمْدِهِ وَجَعَلَنَا مِنْ أَهْلِهِ لِنَكُونَ  
 لِإِحْسَانِهِ مِنَ الشَّاكِرِينَ وَلِيَجْزِيَنَا عَلَى ذَلِكَ حَزَاءَ  
 الْمُحْسِنِينَ وَالْحَمْدُ لِلَّهِ الَّذِي حَبَّا تَابِعِينَهُ وَأَخْتَصَنَا بِعِلْمِهِ  
 وَسَبَّلَنَا فِي سُبْلِ إِحْسَانِهِ لِنَسْلُكَهَا بِعِنْدِهِ إِلَى رِضْوَانِهِ  
 حَمْدًا لِيَقْبِلْهُ مِنَّا وَبِرْضُنِي بِهِ عَنَّا وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ  
 مِنْ تِلْكَ السُّبْلِ شَهْرَةَ شَهْرَ رَمَضَانَ شَهْرَ الصِّيَامِ وَ  
 شَهْرَ الْإِسْلَامِ وَشَهْرَ الطَّهُورِ وَشَهْرَ التَّهِيِّصِ وَشَهْرَ  
 الْقِيَامِ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ  
 مِنَ الْهُدَى وَالْفُرْقَانِ فَآبَانَ فَضْلَيَّتَهُ عَلَى سَائِرِ  
 الشَّهُورِ بِمَا جَعَلَ لَهُ مِنَ الْحُرُمَاتِ الْمَوْفُورَةِ وَالْفَضَائِلِ  
 الْمَشْهُورَةِ قَرْمَ فِيهِ مَا أَحَلَّ فِي غَيْرِهِ إِعْظَاماً وَحَجَرَ  
 فِيهِ الْمَطَاعِمَ وَالْمَسَارِبَ إِكْرَاماً وَجَعَلَ لَهُ وَقْتاً بَيِّنَـا  
 لَا يُجِيزُ جَلَّ وَعَزَّ أَنْ يُقَدَّ مَقْبِلَهُ وَلَا يَقْبِلُ أَنْ يُؤَخْرَ عَنْهُ

#### **44. His prayer at the beginning of Ramzan the month of fasts.**

All praise is due to God who guided us to praise Him, and made us worthy of it, in order that we may be grateful for His goodness, and that He may, thereupon, confer on us the reward of the righteous.

And all praise be to God, who conferred on us His religion, and distinguished us with His creed, and conducted us into the paths of His goodness, in order that, through His grace, we may walk along them towards His approbation—a praise which He may accept from us, and on account of which He may be pleased with us.

And praise be to God who ordained His month, the month of Ramazan, † the month of fasts, the month of Islam, the month of purity, the month of purification <sup>1</sup> and the month of standing up (for prayer) <sup>2</sup> to be one of these paths; in which the Quran was made to descend, which is a guidance to mankind and contains clear instruction and distinction (between right and wrong).

And He manifested its superiority to all the other months, by allotting it abundant honours and celebrated excellencies: therefore, He prohibited in it what He had allowed in other months, in order to exalt it; and forbade in it food and drink, <sup>3</sup> in order to honour it.

And appointed for it a definite time, which the High and Glorious doth not permit to be anticipated before it, and would not accept if delayed after it. <sup>4</sup>

† Ramzan is one of the names of God.

1. The idea is that the observance of fasts purifies the observer physically and spiritually.
2. i. e., the month of Ramazan is specially suited for praying.
3. The prohibition operates in day time only.
4. Except in the case of those who having failed to observe the fasts of Ramazan owing to illness or travelling, are allowed to keep an equal number of fasts in other months.

ثُمَّ فَصَلَ لَيْلَةً وَاحِدَةً مِنْ لَيَالِيهِ عَلَى الْفِنْ شَهْرٍ وَسَاهَا  
 لَيْلَةَ الْقُدُّرِ تَذَرُّلُ الْمَلِئَكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ  
 كُلِّ أَمْرٍ سَلَامٌ دَائِمٌ الْبَرَكَةُ إِلَى مُطْلُوعِ الْفَجْرِ عَلَى مَنْ يَشَاءُ  
 مِنْ عِبَادَةٍ إِنَّمَا أَحْكَمَ مِنْ قَضَائِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ  
 عَلَيْهِ وَآلِهِ وَمَنْسَأَتْ مَعْرِفَةَ فَضْلِهِ وَاجْلَالَ حُرْمَتِهِ وَالْحَفْظَ مِنْ  
 حَظْرَتِهِ وَأَعْنَّا عَلَى صَيَامِهِ يَكْفِي الْجَوَارِحُ عَنْ مَعَاصِيهِ  
 وَاسْتِعْمَالِهِ فِيهِ بِسَائِرِ ضَيْلَكَ حَتَّى لَا نُصْبِغَ بِإِسْمَائِنَا إِلَى  
 لَغْوٍ وَلَا نُسْرِعَ بِأَبْصَارِنَا إِلَى هُوَ وَحْشٌ لَا تُبْسَطُ أَيْدِيَنَا  
 إِلَى قَهْظَوْرٍ وَلَا تَخْطُوْرٍ أَقْدَامَنَا إِلَى قَمْحَوْرٍ وَحْشٌ لَا تَعْيَ  
 بُطُونَنَا إِلَّا مَا أَحْلَلْتَ وَلَا تَنْطِقَ أَلْسِنَتُنَا إِلَّا بِمَا مَثَلْتَ وَ  
 لَا تَنْكَلَفَ إِلَّا مَا يُدْنِي مِنْ ثَوَابِكَ وَلَا تَعْاْذِلَ إِلَّا الَّذِي  
 يَقِيُّ مِنْ عِقَابِكَ ثُمَّ خَلَصَ ذَلِكَ كُلُّهُ مِنْ رِيَاءِ الْمُرَاءِ عَيْنَ  
 وَسُمْعَةِ الْمُسْمِعِينَ لَا نُشْرِكُ فِيهِ أَحَدًا دُونَكَ وَلَا نُبْتَغِي  
 فِيهِ مُرَادًا إِسْوَاقَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَقِنَافِيهِ  
 عَلَى مَوَاقِيْتِ الصَّلَوَاتِ الْخَمْسِ بِمُحْدُودِ دِهَانِ الْكَثِيْرِ  
 حَدَّدْتَ وَفُرُوضُهَا الَّتِي فَرَضْتَ وَوَظَائِفُهَا الَّتِي وَظَلَّتْ

Then He gave excellence to one of its nights over a thousand months and named it the night of Qadr,<sup>1</sup> wherein descend the angels and the spirit by permission of their Lord, for every matter; peace of everlasting blessing till the dawn of the morning to whomsoever of His servants He will, according to the decree confirmed by Him.

O Lord bless Mohammad and his Al (family), and inspire us to know its excellence, and honour its dignity, and to abstain from whatever Thou hast forbidden in it; and help us to observe its fasts, by restraining our limbs from disobeying Thee and employing them in that which would please Thee:

So that we may not lend our ears to any vain (speech),<sup>2</sup> and may not direct our eyes towards any amusement: and so that we may not stretch our hands towards anything forbidden, and may not step with our feet towards anything prohibited: and so that nothing may fill our bellies but what Thou hast made lawful, and our tongues may not utter anything save what Thou hast permitted; and we may cease to exert ourselves except in that which would bring us nearer to Thy reward, and stop doing everything save that which would protect us from Thy torment.

Then, purify all this from showiness loved by the ostentatious,<sup>3</sup> and notoriety desired by seekers of fame;<sup>4</sup> (so that) we may not, in our worship of Thee, join anyone besides Thee, and may not, therein, desire any other object except Thee.

O Lord bless Mohammad and his Al (family), and give us grace to perform timely the five prayers with due regard to their limits which Thou hast defined, and duties which Thou hast enjoined, and ceremonies which Thou hast prescribed,

1. Power. destiny—the Quran, Sura 97.

2. Such as singing etc.

3. Lit. Those who desire their good deeds to be seen by others.

وَأَوْقَاتِهَا الْتِي وَقَتَّ وَأَنْزَلْنَا فِيهَا مَذِيلَةَ الْمُصْبِيِّينَ  
 لِمَنْأَرِلَهَا الْحَافِظِينَ لِأَرْكَانِهَا الْمُؤَدِّيَنَ لَهَا فِي أَوْقَاتِهَا عَلَى  
 مَاسِنَةِ عَبْدِالْكَوَافِرِ وَرَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ فِي  
 رُكُوعِهَا وَسُجُودِهَا وَجَمِيعِ قَوَاضِلِهَا عَلَى آتِمِ الظَّهُورِ وَ  
 أَسْبَغِهِ وَآبِيَّنَ الْخُشُوعَ وَآبَكِيَّهُ وَوَقْفَنَا فِيهِ لِأَنْ نَصِلَ  
 أَرْحَامَنَا بِالْبَرِّ وَالصِّلَةِ وَأَنْ نَتَعَا هَذِهِ حِيرَنَا بِالْأَفْضَالِ  
 وَالْعَطِيَّةِ وَأَنْ نُخْلِصَ آمْوَالَنَا مِنَ التِّسْعَاتِ وَأَنْ نُطْهِرَهَا  
 بِإِخْرَاجِ الزَّكُورَةِ وَأَنْ شَرَّاجِعَ مَنْ هَا جَرَنَا وَأَنْ نُنْصِفَ  
 مَنْ ظَلَمَنَا وَأَنْ نُشَارِمَ مَنْ عَادَ إِنَّا حَشَامَتْ عُنُودِيَّ  
 فِيْكَ وَلَكَ فِيْكَ هُدُوْدُ وَاللَّذِي لَأَنُوَّالِيَّهُ وَالْحَزْبُ الَّذِي  
 لَأَنْصَافِيَّهُ وَأَنْ نَتَقْرَبَ إِلَيْكَ فِيهِ مِنْ الْأَعْمَالِ الزَّاكِيَّةِ  
 بِمَا تَطَهَّرُنَا بِهِ مِنَ الدُّنُوبِ وَتَعْصِيَّسَا فِيهِ مِمَّا نَسْتَأْنِفُ  
 مِنَ الْعُيُوبِ حَتَّى لَا يُوَرِّدَ عَلَيْكَ أَحَدٌ مِنْ مَلَئِكَتِكَ  
 إِلَادُونَ مَا نُوَرِدُ مِنْ أَبْوَابِ الطَّاعَةِ لَكَ وَأَنْوَاعِ الْفَرِيَّةِ  
 إِلَيْكَ اللَّهُمَّ إِنِّي أَسْتَأْلُكَ بِحَقِّ هَذَا الشَّهْرِ وَبِحَقِّ مَنْ تَعَبَّدَ  
 لَكَ فِيهِ مِنْ أَبْتَدَأَتْهُ إِلَى وَقْتِ فَنَائِهِ مِنْ مَلَكِ قَرْبَتَهُ أَوْ

and times which Thou hast fixed; and in this respect, raise us to the rank of those who performed them <sup>1</sup> with success, who duly observed their essential points, who always performed them at (proper) times, in most perfect and complete purity and most evident and touching <sup>2</sup> humility, according to the rules laid down by Thy servant and Thy apostle, Thy favours on him and his Al (family), concerning their bows and prostrations and all the other excellent (rites).

And, O Lord, give us grace, in this month, to show favour to our relations and do good to them, <sup>3</sup> and to take care of our neighbours with kindness and benevolence, and to purge our property of obligations, and purify it by giving the legal alms; and to call back him who deserted us, and be just to him who was unjust to us, and make peace with him who was hostile to us—far be it from us to reconcile him who is abhorred on account of Thee and for Thy sake ; for, verily he is an enemy whom we will never befriend, and belongs to the class with which we will never be on good terms : <sup>4</sup>

And give us grace, therein, <sup>5</sup> to approach Thee by means of pure deeds, whereby Tho mayest purify us of sins :

And guard us, therein, from relapsing into blemishes, so that, none of Thy angels may have occasion to report unto Thee but such of our conduct as would (necessarily) fall under the heads of obedience to Thee and means of approaching Thee.

O Lord I beg Thee for the sake of this month, and for the sake of him who adored Thee in it, from its beginning to the time of its closing, whether he belonged to the class of angels whom Thou didst advance to nearness, <sup>6</sup> or of

1. The 5 daily prayers.
2. Lit, thoroughly reaching the point or most expressive.
3. i. e., let us strengthen the ties of blood by showing favour and doing good to our kindred and relations.
4. Lit clear.
5. In the month of Ramzan.
6. i. e. Thy nearness.

شَيْءٍ أَرْسَلْتَهُ أَوْ عَبَدْتِ صَالِحًا خَتَّصْتَهُ أَنْ تُصْلِيَ عَلَى مُحَمَّدٍ  
 وَإِلَهٍ وَآهَلَنَا فِيهِ لِمَا وَعَدْتَ أَوْ لِيَائِكَ مِنْ كَرَامَاتِكَ وَ  
 هُوَ حِبْهُ لَمَنَا فِيهِ مَا وَجَبَتْ لِأَهْلِ الْمُبَاغَةِ فِي طَاعَتِكَ وَ  
 اجْعَلْنَا فِي نَظَرِكَ مِنْ اسْتَحْقَاقِ الرَّفِيعِ الْأَعْلَى بِرَحْمَتِكَ اللَّهُمَّ  
 صَلِّ عَلَى مُحَمَّدٍ وَإِلَهٍ وَجَنِّبْنَا إِلَّا حَادَ فِي تَوْحِيدِكَ وَالنَّصْصِيرَةِ  
 فِي تَعْبُدِكَ وَالشَّافِعَ فِي دِينِكَ وَالعَنِّيَّةِ عَنْ سَبِيلِكَ وَ  
 إِلْغَافِ لِحُرْمَاتِكَ وَإِلَّا نَخْذَلَ عَبْدَكَ وَلَكَ الشَّيْطَانُ الرَّجِيمُ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَإِلَهٍ وَإِذَا كَانَ لَكَ فِي كُلِّ لَيْلَةٍ  
 مِنْ لَيْلَتِي شَهْرِنَا هَذَنَ الرِّقَابَ يُعْتَقِّهَا عَفْوُكَ أَوْ يَهْبِهَا  
 صُفْحُوكَ فَاجْعَلْ رِقَابَنَا مِنْ تِلْكَ الرِّقَابِ وَاجْعَلْنَا شَهْرَنَا  
 مِنْ شَهْرِنَا هَذِهِ وَاصْحَّا هِيَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَإِلَهٍ وَ  
 احْقِنْ ذَوْبَنَا مَعَ احْمَافِ هَلَالِهِ وَاسْلَكْ عَنَّا تَعَاشرَنَا مَعَ اسْلَاخِ  
 آيَاتِهِ حَتَّى يَنْقُضِي عَنَّا وَقَنْ صَفَقْتَنَا فِيهِ مِنَ الْخَطِيبَاتِ  
 وَأَخْلَصْتَنَا فِيهِ مِنَ السَّيِّئَاتِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَإِلَهٍ  
 وَإِنْ مَلَّنَا فِيهِ فَعَدِّلْنَا وَإِنْ رُغْنَنَا فِيهِ فَقُوِّمْنَا وَإِنْ  
 اشْتَمَلَ عَلَيْنَا عَدُوٌّ لَكَ الشَّيْطَانُ فَاسْتَنْقِذْنَا مِنْهُ اللَّهُمَّ  
 اشْعُنْهُ بِعِبَادَتِنَا إِيَّاكَ وَزَرِّنَ أَوْ قَاتَهُ بِطَاعَتِنَا لَكَ وَأَعِنْنَا

prophets whom Thou didst send, or of pious servants whom Thou didst distinguish, to bless Mohammad and his Al (family) and make us, in this month, worthy of that which Thou hast promised to Thy friends out of Thy bounty ; and entitle us to that to which Thou hast entitled those who are most diligent in Thy service ; and place us in the class of those who deserve high and exalted (rank) by Thy mercy.

O Lord bless Mohammad and his Al (family) and restrain us from unbelief in Thy unity, and deficiency in glorifying Thee, and entertaining doubt in Thy religion, and being blind to Thy path, and neglecting to honour Thee, and being deceived by Satan, Thy enemy, the stoned one.

O Lord bless Mohammad and his Al (family) ; and since, in every night of the nights of this our month, there are men <sup>1</sup> whom Thy pardon doth liberate, or whom Thy forbearance forgiveth, therefore, let us <sup>2</sup> be of these men ; and let us be to our month the best of people and companions.

O Lord bless Mohammad and his Al (family), and obliterate our sins along with the disappearance of its crescent, and remove from us our penalties <sup>3</sup> with the expiration of its days : so that the month may pass away from us, whilst Thou hast cleansed us, within it, of guilts, and purified us of sins.

O Lord bless Mohammad and his Al (family), and if we deviate in it <sup>4</sup> then set us right ; and if we hesitate make us firm ; and if Satan, Thy enemy, overwhelm us then deliver us from him.

O Lord fill this month with our worship of Thee alone, and adorn its moments with our service to Thee ; and help

1. Lit. Thou hast neck i. e. there are necks whom Thou dost liberate. Liberation of neck means freeing a bondsman, a slave, cf. the English idiom there are so many *hands* in such and such an office, meaning *men*.
2. Lit. Let our necks be these necks.
3. Our penalties i. e. penaltics or punishment which we may be liable to suffer.
4. In this month.

فِي هَارِهِ عَلَى صِيَامِهِ وَفِي لَيْلِهِ عَلَى الصَّلَاةِ وَالْتَّضَرُّعِ إِلَيْكَ وَ  
 الْخُشُوعِ لَكَ وَالذِّلَّةِ بَيْنَ يَدَيْكَ حَتَّى لَا يَشَهَدَ هَارِهُ عَلَيْنَا بِغَفْلَةٍ  
 وَلَا لَيْلَهُ بِتَقْرِيبِ اللَّهِمَّ وَاجْعَلْنَا فِي سَائِرِ الشَّهُورِ وَالْأَيَّامِ  
 كَذِلِكَ مَا أَمْرَتَنَا وَاجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ الَّذِينَ  
 يَرِثُونَ الْفِرَدَ وَسَهْمُ فِيهَا خِلْدُونَ وَالَّذِينَ يُؤْتَوْنَ  
 مَا أَنْتُوا وَقُلُوبُهُمْ وَجْهَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ وَمِنَ  
 الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَايِقُونَ اللَّهُمَّ  
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ فِي كُلِّ وَقْتٍ وَكُلِّ أَوَانٍ وَعَلَى كُلِّ  
 حَالٍ عَدَادَ مَا صَلَّيْتَ عَلَى مَنْ صَلَّيْتَ عَلَيْهِ وَآضْعَافَ  
 ذَلِكَ كُلُّهُ بِالْأَضْعَافِ الَّتِي لَا يُحُصِّنُهَا غَيْرُكَ لَكَ رَبُّكَ  
 فَعَالٌ لِمَا شُرِيدَهُ

us in day time to observe fast, and at night to pray and beseech Thee, and humble (ourselves) unto Thee, and abase (ourselves) in Thy presence: so that neither its day may bear witness against us of negligence, nor its night of default.

O Lord and let us be like this in all the months and days, as long as Thou keepest us alive; and let us be of Thy righteous servants, who will inherit the paradise, wherein They shall live for ever; and who do give what they give with a fearing heart; for, verily, they shall return to their Lord: and let us be of those who are prompt in charity and excel therein.

O Lord confer blessings on Mohammad and his Al (family), in every time and every moment, and in every condition, equal in number to the blessings Thou didst confer on whomsoever Thou didst bless; and many times more than all these—which no one may exhaustively count except Thee: Verily Thou art the best doer of what Thou resolvest!

وَكَانَتْ كُلَّهُ عَلَيْهِ شَكْرُوكَمْبَنْ  
 اللَّهُمَّ يَا مَنْ لَا يَرْغِبُ فِي الْجَزَاءِ وَلَا يَنْدَمُ عَلَى الْعَطَاءِ  
 وَيَا مَنْ لَا يَكُونُ عَبْدًا عَلَى السَّوَاءِ مِنْ تَكَبِّرٍ أَبْتِدَأَهُ قَ  
 عَقْوَلَةً تَفْضِيلَ وَعُقُوبَتَكَ عَدْلَ وَقَضَائِلَ وَخِيرَةً إِنْ  
 أَعْصَيْتَ لَهُ تَشْبِهَ عَطَاءَكَ بَيْنَ وَإِنْ مَنْعَتْ لَمْ يَكُنْ  
 مَنْعَكَ تَعَدِّ يَا شَكْرُوكَمْنْ شَكْرُوكَ وَأَنْتَ الْهَمَّةُ شَكْرُوكَ  
 وَثُكَّا فِي عَمَّنْ حَيْدَكَ وَأَنْتَ عَلَمَةُ حَمْدَكَ تَسْتَرُ عَلَيْهِ  
 مَنْ لَوْ شِئْتَ فَضْحَتَهُ وَتَجْوِيدُ عَلَى مَنْ لَوْ شِئْتَ مَنْعَتَهُ  
 وَكِلَّاهُمَا أَهْلُ مِنْكَ لِلْفَضْيَحَةِ وَالْمَنْعِ غَيْرَ أَنْكَ بَنْيَتَ  
 آفَعَالَكَ عَلَى التَّفْضِيلِ وَآجْرَيْتَ قُدْرَاتَكَ عَلَى التَّجَّاوِيزِ  
 وَتَلَقَّيْتَ مَنْ عَصَاكَ بِالْجُلْمِ وَآمْهَلْتَ مَنْ قَصَدَ  
 لِنَفْسِهِ بِالظُّلْمِ تَسْتَنْظِرُهُمْ بِإِنَاتِكَ إِلَى الْإِنَابَةِ وَتَنْزِلُكُ  
 مُعَاجِلَتَهُمْ إِلَى التَّوْبَةِ لِكَيْلَاهِلَكَ عَلَيْكَ هَالِكُومُ وَلَا يَشْتَقِ  
 يَعْمَلَكَ شَعْيَهُمْ إِلَّا عَنْ طُولِ لِإِعْذَارِ الْلَّهِ وَبَعْدَ تَرَادِفِ الْجُمَيْلَيْهِ

#### 45. His prayer when bidding adieu to the month of Ramazan.

O God, O Thou who dost not desire recompense (for Thy favours), and dost not regret the gift Thou makest ; and O Thou who dost not requit Thy servant upon equal terms,<sup>1</sup> Thy benevolence is a beginning<sup>2</sup> (of favours to follow), Thy pardon gracious, Thy chastisement just and Thy decree benevolent.

If Thou gavest, Thy gift was not tainted with reproach ; and if Thou deniedst, Thy denial was not due to injustice.

Thou rewardest him who thanketh Thee, whilst Thou Thyself hast inspired him with gratitude to Thee ; and Thou repayest him who praiseth Thee, whilst Thou Thyself hast taught him to praise Thee !

Thou drawest a curtain over him whom Thou couldst disgrace hadst Thou so desired ; and conferest favour on him whom Thou couldst refuse, hadst Thou so resolved—while both of them deserve disgrace and denial from Thee :

But (the fact is), that Thou hast based Thy actions on kindness, and makest Thy power work according to (the dictates of) forgiveness, and dealest mildly with him who disobeyed Thee, and allowest him time (to reform) who resolved to injure his own soul :

With Thy forbearance, Thou waitest for them to return (to the right course), and gavest up hastening them to punishment to make them repent, in order that such of them as deserve ruin may not be ruined *against Thy will*, and that the unlucky of them may not be deprived of Thy favour ; without (being allowed a sufficiently) long time so as to leave him no excuse, and after repeated warnings (so as to leave

1. i. e. does not deal with them according to their deserts.

2. Thou takest the initiative in showing favour, without the recipient having done anything to deserve it.

كَرِمًا مِنْ عَفْوِكَ يَا كَرِيمٌ وَعَائِدَةً مِنْ عَظْفِكَ يَا حَلِيلُهُ  
 أَنْتَ الَّذِي فَقَمْتَ لِعِبَادِكَ بَابًا إِلَى عَفْوِكَ وَسَمِيتَهُ التَّقْوَةَ  
 وَجَعَلْتَ عَلَى ذِلِكَ الْبَابِ دَلِيلًا مِنْ وَحْيِكَ لِئَلَّا يَضِلُّوا  
 عَنْهُ فَقْلَتْ تَبَارَكَ اسْمُكَ تُوبَوْا إِلَى اللَّهِ تَوْبَةً نَصْوَحَانَسَهُ  
 رَبُّكُمْ أَنْ يَكْفِرُ عَنْكُمْ سَيِّئَاتُكُمْ وَيُدْخِلَ خَلْكُمْ جَنَّاتٍ تَجْرِي مِنْ  
 تَحْتِهَا الْأَنْهَارُ يَوْمًا لَا يُحِبِّزُهُ اللَّهُ النَّبِيُّ وَالَّذِينَ آمَنُوا مَعَهُ  
 نُورُهُمْ يَسْعُى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا  
 أَتَيْمُمْ لَنَا نُورًا وَأَغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ وَتَدِيرُ  
 فَمَا عَدْ رَمَنْ أَغْفَلَ دُخُولَ ذِلِكَ الْمَنْزِلِ بَعْدَ قَتْلِ الْبَابِ  
 وَإِقَامَةِ الدَّلِيلِ وَأَنْتَ الَّذِي بَرِزَ دُثُرَ فِي السُّوْمِ عَلَى نَفْسِكَ  
 لِعِبَادِكَ تُرِيدُ نُحَمِّمُ فِي مُتَاجِرِ تَهْمَلَكَ وَفَوْزَهُمْ  
 بِالْوِفَادَةِ عَلَيْكَ وَالْزِيَادَةِ مِنْكَ فَقْلَتْ تَبَارَكَ اسْمُكَ  
 وَتَعَالَيْتَ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ  
 بِالسَّيِّئَةِ فَلَا يُحِبِّزُهُ إِلَّا مُثْلَهَا وَقُلْتَ مَثْلُ الَّذِي يَنْجِ  
 يَنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثْلُ حَبَّةٍ أَنْبَتَتْ سَبْعَ  
 سَنَابِلَ فِي كُلِّ سُبْلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ  
 لِمَنْ يَشَاءُ وَقُلْتَ مَنْ ذَا الَّذِي يُفْتَرِضُ اللَّهُ  
 قَرْضًا حَسَنًا فَيُضَانَ عَنَّهُ لَهُ أَضْعَافًا كَثِيرَةً

him no justification) : (Thou hast adopted this course) O Kind and forbearing Master as a favour out of Thy forgiveness, and out of kindness proceeding from Thy mercy.

It is Thou who hast opened for Thy servants a gate to Thy pardon, and named it repentance; and hast made one of Thy revelations<sup>1</sup> a guide to this gate, that they may not go astray from it: For Thou hast said,—may Thy name be blessed,—“ Turn to God with the turning of true penitence; haply your Lord will cancel your evil deeds, and will bring you into the gardens ’neath which the rivers flow, on the day when God will not shame the Prophet,<sup>2</sup> nor those who have shared his faith: Their light shall run before them, and on their right hands ! They shall say, “ Lord perfect our light, and pardon us : for Thou hast power over all things.”<sup>3</sup>

Therefore, what is the excuse of him who neglected to enter this abode, after the opening of the gate and appointment of the guide ?

And it is Thou who hast raised the price against Thyself, to the advantage of Thy servants, desiring their benefit in their commerce with Thee, and their success in waiting upon Thee and obtaining increase from Thee :

For, Thou hast said, may Thy name be blessed and exalted: “ He who shall present himself with good works shall receive a tenfold reward ; but he who shall present himself with evil work shall receive none other than a like punishment : ”<sup>4</sup> And Thou hast said, “ The likeness of those who expend their wealth for the cause of God, is that of a grain of corn which produceth seven ears, and in each ear a hundred grains ; and God will multiply to whom He pleaseth : ”<sup>5</sup> And Thou hast said, “ who is he that will lend to God a goodly loan ? He will double it to him again and

1. Messages in the Quran, quoted below.

2. Mohammad peace be upon him and his family.

3. The quotation is from the Quran Chapter 66.

4. The Quran Chap. 6.

5. The Quran Chap. 2.

وَمَا أَنْزَلْتَ مِنْ نُّظَارٍ هُنَّ فِي الْقُرْآنِ مِنْ تَضَاعِفِ الْحَسَنَاتِ  
 وَأَنْتَ الَّذِي دَلَّتْهُمْ بِقَوْلِكَ مِنْ غَيْرِكَ وَتَرْغِيْبِكَ  
 الَّذِي فِيهِ حَظْهُمْ عَلَى مَا لَوْسَرُوا إِنَّهُمْ لَمْ تُدْرِكْهُ  
 أَبْصَارُهُمْ وَلَمْ تَعْلَمْهُمْ أَسْنَاءُهُمْ وَلَمْ تَلْحَقْهُمْ أَوْهَا مُهْمُمْ  
 قَلْتَ اذْكُرْ وَنِيْ اذْكُرْ كُمْ وَا شُكْرُوا إِنِّيْ وَلَا تَكْفُرْ فَإِنِّيْ  
 وَقُلْتَ لَيْسَ شَكْرَتُمْ لَكُمْ لَيْدَنْكُمْ وَلَيْسَ كَفَرْتُمْ لَكَ عَذَابِيْ  
 لَشَدِيدِيْ وَقُلْتَ ا دُعُونِيْ آسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ  
 يَسْتَكْبِرُونَ عَنْ عِبَادَتِيْ سَيْلَ خُلُونَ جَهَنَّمَ دَآخِرِيْنَ  
 فَسَمِيتَ دُعَاءَكَ عِبَادَةً وَتَرْكَلَهُ ا سْتَكْبِارًا وَتَوْعِدُتَ  
 عَلَى تَرْكِهِ دُخُولَ جَهَنَّمَ دَآخِرِيْنَ فَذَكَرْ وَكَبِيرِيْ  
 وَشَكْرُوكَ بِفَضْلِكَ وَدَعْوَوكَ يَا أَمْرِيْكَ وَتَصَدَّقْ قُوَّالِكَ  
 طَلَبَا لِتَرْبِيْلِكَ وَفِيهَا كَانَتْ نَجَا تَهْمِمْ مِنْ غَضِيْبِكَ وَفَوْزُهُمْ بِضَالِّكَ  
 وَلَوْدَلَ خَلُوقُ قَخْلُوقَ مِنْ نَفْسِهِ عَلَى مِثْلِ الَّذِيْ دَلَّتْ عَلَيْهِ

again : " <sup>1</sup> And other verses, in the Quran, similar to these hast Thou caused to descend concerning the manifold increase of (the fruit of) virtue.

And it is Thou who hast, with Thy word *proceeding from Thy hidden knowledge*, <sup>2</sup> and with Thy inducement, wherein lies the gain of servants, guided them to that which their eyes would never have perceived, hadst Thou concealed it from them ; and their ears would never have heard of it ; and their imaginations would never have reached it. So Thou hast said, " Remember Me : I will remember you : and give Me thanks and be not ungrateful." <sup>3</sup> And Thou hast added, " If ye render thanks then will I increase you more and more : but if ye be thankless.....verily, right terrible My chastisement." <sup>4</sup> And Thou hast further added, " Call upon Me—I will hearken unto you : but they who turn in disdain from My service shall enter hell with shame." <sup>5</sup> So Thou hast named praying unto Thee, an act of adoration ; and the omission thereof hast Thou named obstinacy ; and in the case of abandoning it, hast Thou threatened with a shameful entry into hell.

Therefore, they remembered Thee for Thy goodness, and thanked Thee for Thy graciousness, and invoked Thee in compliance with Thy command, and *verified Thy word* <sup>6</sup> to obtain increase from Thee ; and therein was their deliverance from Thy wrath, and their success in winning Thy approbation.

And were a creature to guide another creature, *concerning himself*, <sup>7</sup> to anything like that to which Thou hast guided

1. The Quran Chap. 2.

2. Or, disclosing Thy secret will.

3. The Quran Chap. 2.

4. The Quran Chap. 14.

5. The Quran Chap. 40.

6. This would be the translation if the reading be " Sadda<sup>u</sup> qaulaka ; " but if it be " tasadda<sup>u</sup> laka " the meaning will be, gave aims for Thy sake etc. The latter is the better reading.

7. The expression " min nafse he " means " concerning himself." The idea is that God gave us knowledge of His pleasure and displeasure and taught us how to win the one and avoid the other.

عِبَادَكَ مِنْكَ كَانَ حَمْدًا يُكَلِّ لِسَانٍ مَوْصُوفًا فَلَمَّا أُحْمِدَ  
 مَا فِي جَلَدٍ فِي حَمْدِكَ مَدْهُبٌ وَمَا يَقِنَ الْحَمْدُ لِفَظُ تَحْمِدُ  
 بِهِ وَمَعْنَى يَنْصَرِفُ إِلَيْهِ يَا مَنْ تَحْمِدَ إِلَى عِبَادَهِ يَا لِإِحْسَانِ  
 وَالْقَضْلِ وَغَيْرِهِمْ بِالْمِنْ وَالظَّوْلِ مَا آفَشَ فِينَا نِعْمَتَكَ  
 وَأَسْبَغَ عَلَيْنَا نِعْمَتَكَ وَأَخْصَنَا بِإِيمَانِكَ هَذِهِ يَتَنَاهِي  
 إِلَيْكَ اصْطَفَيْتَ وَمِلَّتَكَ الَّتِي أَرْتَصَيْتَ وَسَيْلَكَ الَّذِي  
 سَهَّلْتَ وَبَصَرْتَنَا الزُّلْفَةَ لَدَيْكَ وَالْوُصُولَ إِلَى كَرَامَتِكَ  
 اللَّهُمَّ وَآنَتْ جَعْلَتْ مِنْ صَفَا يَا تِلْكَ الْوَطَأَ يُئْنِي  
 خَصَائِصِ تِلْكَ الْفُرُورِ وَضِنْ شَهْرَ رَمَضَانَ الَّذِي  
 اخْتَصَصَتْهُ مِنْ سَائِرِ الشَّهُورِ وَتَخْيَرْتَهُ مِنْ جَمِيعِ  
 الْأَزْمِنَةِ وَالْأَذْهُورِ وَأَشْرَتَهُ عَلَى كُلِّ أَوْقَاتِ السَّنَةِ  
 يَا أَنْزَلْتَ فِيهِ مِنَ الْقُرْآنِ وَالنُّورِ وَضَاعَفْتَ فِيهِ  
 مِنَ الْإِيمَانِ وَفَرَضْتَ فِيهِ مِنَ الصِّيَامِ وَرَغَبْتَ فِيهِ مِنَ  
 الْفَقَامِ وَأَجْلَلْتَ فِيهِ مِنْ لَيْلَةِ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ الْفَيْشَمِ

Thy servants, concerning Thyself, he would have been praised by every tongue and applauded :

Therefore, all praise be to Thee, as long as there exists any way to praise Thee ; and as long as any term of praise is available with which Thou couldst be praised, or any expression that would serve the purpose !

O Thou who hast favoured Thy creatures with benevolence and kindness and lavished on them goodness and bounty,<sup>1</sup> how manifest, amongst us, are Thy blessings ; and how perfect, upon us, is Thy favour ; and to what extent hast Thou particularly favoured us with Thy goodness !

Thou hast guided us to Thy religion which Thou hast chosen, and to Thy creed which Thou hast approved, and to Thy path which Thou hast made easy : And Thou hast shown us the way of approaching Thee, and the means of achieving Thy grace.

O Lord and Thou hast ordained Ramazan<sup>2</sup> to be one of the most chosen of these duties and one of the most essential of these observances ; and Thou hast distinguished it from all the other months and chosen it out of all the other seasons and periods, and given it preference to all the times of the year, by having made the Quran and the light (of guidance) to descend in it, and by having increased the Faith, and by having enjoined in it the observance of fast, and by encouraging us to stand up for prayer (at night), and by placing in it the glorious night of Qadr<sup>3</sup> which is better than a thousand months ; ..

1. Another version would be :—

O Thou who deservest praise from Thy creatures on account of Thy benevolence and kindness to them, and on account of lavishing goodness and bounty on them.

2. Meaning the fasts etc. of the month of Ramazan.

3. Power or measurement ; so called because it is believed that in this night the share of each man's subsistence etc. for the year is measured out and fixed.

شَمَّ اشْرَقَتِنَا يَهُ عَلَى سَائِرِ الْأُمَمِ وَاصْطَفَيْتَنَا بِفَضْلِهِ  
 دُونَ أَهْلِ الْمِلَلِ فَصَنَّا بِآمِرِكَهَارَهَ وَقُنَّا بِعَوْنَافَ  
 لَيْلَهَ مُتَعَرِّضِينَ بِصِيَامِهِ وَقِيَامِهِ لِمَا عَرَضْتَنَا لَهُ مِنْ  
 رَحْمَتِكَ وَتَسْبِيَّتِنَا إِلَيْهِ مِنْ مَثُوبَتِكَ وَأَنْتَ الْمُتَلِئُ  
 بِمَا رُغِبَ فِيهِ إِلَيْكَ الْجَوَادُ بِمَا سُعِلْتَ مِنْ فَضْلِكَ  
 الْقَرِيمُ إِلَى مَنْ حَاوَلَ قُرْبَكَ وَقَدْ آفَاتَمَ فِينَا هَذَا  
 الشَّهْرُ مَقَامَ حَمْدٍ وَصَحِبَنَا صَحْبَةً مَبْرُورٍ وَأَرْجَحَنَا  
 أَفْضَلَ أَرْبَاجِ الْعَالَمِينَ شَمَّ قَدْ فَارَقَنَا عِنْدَ تَسْمَاهِ  
 وَقْتِهِ وَانْقِطَاعِ مُدَّتِهِ وَوَفَاءِ عَدَدِهِ فَخَنِّفْ مُوَدِّعُوهُ  
 وَدَاعَ مَنْ عَزَّ فِرَاقُهُ عَلَيْنَا وَغَمَنَا وَأَوْحَشَنَا انْصِرافُهُ  
 عَنَّا وَلَزِيْمَنَالَهُ اللَّهُمَّ التَّحْفُظُ وَالْحُرْمَةُ الْمُرْعِيَّةُ  
 وَالْحَقُّ الْمَقْضِيُّ فَخَنِّفْ قَائِلُونَ آسَلَامُ عَلَيْكَ يَا شَهْرَ  
 اللَّهِ الْأَكْبَرِ يَا عِيدَآوَلِيَّهِ الْأَعْظَمَ آسَلَامُ عَلَيْكَ  
 يَا أَكْرَمَ مَصْحُوبٍ مِنَ الْأَوْقَاتِ وَيَا خَيْرَ شَهْرٍ  
 فِي الْأَيَّامِ وَالسَّاعَاتِ آسَلَامُ عَلَيْكَ مِنْ شَهْرٍ فَرُبَّتْ  
 فِيهِ الْأَمَالُ وَنُشِرتْ فِيهِ الْأَعْدَالُ آسَلَامُ عَلَيْكَ مِنْ

Moreover, by means of this month, Thou hast given us superiority to all the other nations, and with its excellence, hast Thou distinguished us, in preference to the people of other creeds.

Therefore, in compliance with Thy command, we kept fast in its day, and, with Thy help, stood up to pray in its night: presenting ourselves, by means of its fasts and prayers, for that which Thou didst offer to us out of Thy mercy, and for such of Thy reward as we found means to win :

And Thou hast power over that for which desire is expressed unto Thee, Thou art generous giver of that which is begged of Thy bounty; Thou art nigh to him who desires to approach Thee !

And, verily, this month stayed amongst us a praiseworthy stay, and bore us righteous company, and gave us the most excellent benefits of the universe: then, verily it departed from us at the completion of its time, and expiry of its duration, and fulfilment of its number.<sup>1</sup>

Therefore, we bid it farewell as we bid good-bye to one whose departure is hard upon us and makes us sad; and whose going away from us makes us feel lonely; and whom we owe a responsibility which deserves to be cared for, and a reverence which ought to be observed, and a claim which should be satisfied :

Therefore, we say : Peace be upon thee O great month of God, and O grand festival of His friends; Peace be on thee O most respectable of times with which we associated, and O best of months as regards days and hours: Peace be on thee O month in which worldly hopes diminished, and in which good deeds increased;<sup>2</sup> Peace be on thee who was

1. i. e. the number of its days.

2. One reading is (Nushefat) were dispersed i. e. abounded another and better reading (Yuss-i rat) made easy i. e. good deeds were made easy.

قَرِيبُنِي جَلَّ قَدْرُهُ مَوْجُودًا فَأَتَجْعَمَ فَقَدْهُ مَفْعُودًا وَمَرْجُونِي  
 الْمَفْرَاقَةُ الْسَّلَامُ عَلَيْكَ مِنْ أَلِيفِنِ اَنَّسَ مُقْبِلًا كَفَرَ وَأَوْحَشَ  
 مُنْقَضِيَّا فَأَمْضَى السَّلَامُ عَلَيْكَ مِنْ مُجَادِلِي رَقْتَ فِيهِ الْقُلُوبُ  
 وَقَلَّتْ فِيهِ الْثُنُوبُ الْسَّلَامُ عَلَيْكَ مِنْ نَاصِبِيَّا عَلَى إِشْيَاطِي  
 وَصَاحِبِ سَهْلِ سَمِيلِ الْإِحْسَانِ الْسَّلَامُ عَلَيْكَ مَا الْكُثُرُ عَتَقَنَّاهُ  
 اللَّهُ فِيكَ وَمَا آسَدَ مَنْ رَسَّعَ حُرْمَتَكِ بِكَ الْسَّلَامُ عَلَيْكَ مَا  
 كَانَ أَهْمَالَكِ لَكَ نُوبَ وَلَسْتَكَ لِأَنْوَاعِ الْعِيُوبِ الْسَّلَامُ عَلَيْكَ  
 مَا كَانَ أَطْلُوكَ عَلَى الْمُجْرِمَانِ وَآهِينَكَ فِي صُدُورِ الْمُؤْمِنِينَ  
 الْسَّلَامُ عَلَيْكَ مِنْ شَهِيرِهِ لِبَنَافِسِهِ الْأَيَّامِ الْسَّلَامُ عَلَيْكَ مِنْ  
 شَهِيرِهِ وَمِنْ كُلِّ مُرِسَّلِهِ الْسَّلَامُ عَلَيْكَ غَيْرِ كَرِيمِهِ الْمُصَاحِبَةِ وَ  
 لَذَمِيمِ الْمُلَابَسَةِ الْسَّلَامُ عَلَيْكَ كَمَا وَقَدْتَ عَلَيْنَا بِالْبَرَكَاتِ وَغَسلَتِ  
 عَنَّا دَنَسَ الْخَطِيشَاتِ الْسَّلَامُ عَلَيْكَ غَيْرِ مُوَدِّعِ بَرْمًا وَلَامْرُولِي  
 صِيَامَهُ سَأَمَّا الْسَّلَامُ عَلَيْكَ مِنْ مَطْلُوبِ قَبْلَ وَقْتِهِ وَمَحْزُونِي  
 عَلَيْهِ قَبْلَ قَوْتِهِ الْسَّلَامُ عَلَيْكَ كَمَّ مِنْ سُوعِ صَرِيفِ بِكَ عَنَا وَلَكَمْ  
 مِنْ خَيْرِي أَقِيسَ بِكَ عَلَيْنَا الْسَّلَامُ عَلَيْكَ وَعَلَى لَيْلَةِ الْقَدْرِ الْتِي  
 هِيَ حَيْرَ مِنْ أَلْفِ شَهِيرِ الْسَّلَامُ عَلَيْكَ مَا كَانَ أَحْرَصَنَا بِالْأَمْسِ  
 عَلَيْكَ وَأَشَدَّ شَوْقَنَا غَدَ إِلَيْكَ الْسَّلَامُ عَلَيْكَ وَعَلَى  
 فَضْلِكَ الَّذِي حُرِّمَنَاهُ وَعَلَى مَا أَضَى مِنْ بَرَكَاتِكَ سُلْتَنَا

a highly respected companion when present, and whose absence was lamented when gone: Peace be on thee O object of hope whose separation caused grief: Peace be on thee O comrade who became familiar on arrival and, therefore, delighted us; and made us feel solitary at departure and thus grieved us: Peace be on thee O neighbour wherein hearts grew tender and wherein sins diminished: Peace be on thee O helper who helped against the Satan, and companion who made easy the paths to goodness: Peace be on thee, how numerous were the freedmen of God in thee; and how lucky he who observed the respect due to thee! Peace be on thee what a great eraser wast thou of sins, and how great a cover wast thou to various sorts of blemishes! Peace be on thee how tedious wast thou to the sinful, and how awful to the minds of the believers! Peace be on thee O month with whom the other days cannot compete. Peace be on thee O month who was a peace in every matter. Peace be on thee whose company was agreeable and whose association praiseworthy! Peace be on thee as thou didst come to us with blessings, and didst wash away from us the dirt of guilt. Peace be on thee who wast not dismissed on account of satiety and whose fasts were not abandoned on account of tediousness. Peace be on thee who art desired (to come) before thy time, and art mourned over before thy departure.

Peace be on thee: how many evils were turned away from us owing to thee, and how many blessings were showered upon us on Thy account! Peace be on thee and on the night of Qadr which is better than a thousand months.

Peace be on thee: how much did we long for yesterday, and how intense will be our eagerness for thee to-morrow!

Peace be on thee and thy excellence of which we have been deprived; and Thy past blessings of which we have been stripped off.

اللَّهُمَّ إِنَّا أَهْلُ هَذَا الشَّهْرِ الَّذِي شَرَقَنَا بِهِ وَوَفَّتْنَا بِمِنْكَ  
 لَهُ حَيْثُ جَهَلَ أَلَا شَقِيقَةً وَقَتَهُ وَحِرْمَةً وَالشَّقَاءَ يَعْمَلُهُ فَذُلَّهُ أَنْتَ  
 وَلَيْسَ مَا اتَّرَقْنَا بِهِ مِنْ مَعْرِفَتِهِ وَهَذَا يَتَنَاهُ مِنْ سُنْتِهِ وَ  
 قَدْ تَوَلَّنَا بِتَوْفِيقِكَ صِيَامَهُ وَقِيَامَهُ عَلَى تَقْصِيرِهِ وَأَدِينَاهُ  
 فِيهِ قَلِيلًا مِنْ كَثِيرٍ أَلَّهُمَّ فَلَاكَ الْحَمْدُ إِنْ قَرَأَ إِيمَانًا لَا سَاءَةَ  
 وَاعْتَرَافًا بِالاضَّاءَةِ وَلَكَ مِنْ قُلُوبِنَا عَقْدُ النَّدْمِ وَمِنْ  
 آسِنَتِنَا صِدْقُ الْإِعْتِدَادِ إِنْ قَاجِرْنَا عَلَى مَا أَصَابَنَا فِيهِ مِنْ  
 التَّفْرِيْطِ أَجْرًا إِنْسَدَرْلُكُبِهِ الْفَضْلُ الْمُرْعَنْوَبَ فِيهِ وَ  
 نَعْتَاصُ بِهِ مِنْ آنَوْاعِ الدُّخْرِ الْمُحَرُّمِ وَصَعْلَيْهِ وَأَوْحِبْ لَنَا  
 عُلُّرَكَ عَلَى مَا قَصَرْنَا فِيهِ مِنْ حَقِّكَ وَابْلُغْ يَا عُمَارَنَا  
 مَا بَيْنَ أَيْدِيْنَا مِنْ شَهْرِ رَمَضَانَ الْمُقْبِلِ فَإِذَا بَلَغْتَنَا  
 فَأَعْتَاقْنَا عَلَى تَنَاؤلِ مَا أَنْتَ آهْلُهُ مِنَ الْعِبَادَةِ وَأَدِينَاهُ  
 الْقِيَامِ بِمَا يَسْتَحْقُهُ مِنَ الطَّاغِيَةِ وَأَجْرَلَنَا مِنْ صَالِحِ الْعَمَلِ  
 مَا يَكُونُ دَرَكَ الْحِقْلَقَ فِي الشَّهْرَيْنِ مِنْ شُهُورِ الدَّهْرِ  
 أَلَّهُمَّ وَمَلَائِكَتَهُ فِي شَهْرِنَا هَذَا مِنْ لَمَّا مَا وَإِنْ شَهْرًا قَدْ  
 وَقَعْنَا فِيهِ مِنْ ذَلِكَ وَالْتَّسْبِيْنِ مِنْ خَطِيئَةٍ عَلَى تَعْمِلِيَّةٍ مِنْ

O Lord we are the people <sup>1</sup> of this month with which Thou didst honour us, and for which Thou gavest us grace, <sup>2</sup> with Thy goodness, when the unlucky ignored its time and were deprived of its excellence owing to their ill luck ; and Thou hast full power of preferably favouring us by giving us its <sup>3</sup> knowledge, and guiding us to observe its practice.

And verily, by thy grace, we have achieved its fast and its prayers, <sup>4</sup> though imperfectly ; and discharged, therein, (only) a little out of a great (obligation).

Therefore, we praise Thee, O Lord, by way of acknowledging our misdeeds and admitting our wastefulness : And to Thee is due, from our hearts, strict repentance ; and from our tongues sincere apology :

Therefore, reward us, for what we have suffered therein on account of default, with a reward whereby we may obtain the desired excellence ; and whereby we may be recompensed out of the various coveted stores (of Thy blessings) :

And entitle us to Thy pardon for our failure in (the discharge of) Thy due : and extend the part of life we have before us so as to overtake the future Ramazan : and when Thou hast caused us to reach it, then help us to achieve (the performance of) that adoration which Thou deservest, and cause us to render that obedience to which Thou art entitled.

And cause for us a flow of good actions which may be a satisfaction of Thy dues in the two <sup>5</sup> months out of the months of time.

O Lord, and whatever sin great or small we may have committed, or whatever guilt we fell into, and whatever wrong we did in this our month, either with deliberation on

1. Or worthy.

2. i. e. for the observance of whose fast Thou gavest us grace.

3. i. e. of Ramazan.

4. Especially those performed at night.

5. The month of Ramazan to which we are bidding farewell, and the month of Ramazan that will follow. —

آوْعَلَ نِسْيَانَ ظَلَمْنَا فِيهِ وَآنْفَسْنَا حَاجَةً وَآتَهُنَّا يَهُ حُرْمَةً مِنْ  
 غَيْرِنَا فَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَاسْتَرْزَأْسِيُّوكَ وَاعْفُ عَنْنَا  
 يَعْقُولَ وَلَا تَصِبُّنَا فِيهِ لَا عَيْنَ الشَّامِيتَيْنَ وَلَا تَبْسُطْ عَلَيْنَا فِيهِ  
 آلْسُنَ الطَّاغِيْنَ الطَّاغِيْغَيْنَ وَاسْتَعِيْلُنَا بِمَا يَكُونُ بِحَاطَةٍ قَ  
 كَفَارَةً لِمَا آنْكَرْتَ مِنْنَا فِيهِ بِرَافِتَكَ الَّتِي لَا تَنْقُدُ وَفَضْلَكَ  
 الَّذِي لَا يَنْعُصُ أَللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَاجْبِرْ  
 مِصْبِيْتَنَا بِشَهْرِنَا وَبَارِكْ لَنَا فِي يَوْمِ عِيدِنَا وَفِطْرِنَا قَ  
 اجْعَلْهُ مِنْ خَيْرِيْوْمَرَ عَلَيْنَا أَجْلِيْمَهُ لِلْحَفْوِ وَأَحْمَاهُ لِلَّذِنْنِيْ  
 وَانْعَفْرَلَنَا مَا خَفَيَ مِنْ دُنْوِنِنَا وَمَا عَلَنَ أَللَّهُمَّ اسْلَخْنَا  
 بِإِسْلَاخِ هَذَا الشَّهْرِ مِنْ خَطَايَا نَا وَآخِرِ جَنَاحِنُرُوجِهِ  
 مِنْ سَيِّئَاتِنَا وَاجْعَلْنَا مِنْ أَسْعَدِ أَهْلِهِ يَهُ وَاجْزِ لِهِمْ  
 قِسْمَهُ فِيهِ وَأَوْهَرِهِمْ حَطَامِنَهُ أَللَّهُمَّ وَمِنْ زَعْنِيْهِنَا  
 الشَّهْرَ حَقَّ رِعَايَتِهِ وَحَفِظَ حُرْمَتَهُ حَقَ حِفْظَهَا وَقَتَأَ مَرَ  
 بِحُمْدِ وَدِهِ حَقَ قِيَامَهَا وَاقْتَقَ ذُنُوبَهُ حَقَ تُقَابِهَا وَتَقْرَبَ  
 إِلَيْكَ بِقُوَّيْهِ أَوْجَبَتِ رِضَالَهُ وَعَطَفَتِ رَحْمَتَهُ عَلَيْنَا  
 فَهَبْ لَنَا مِثْلَهُ مِنْ وَجْدِكَ وَأَعْطِنَا أَضْعَافَهُ مِنْ قَضَائِعَنَّ

our part or inadvertently, and thereby we injured our own soul or insulted the honour of others than ourselves ; then, bless Mohammad and his Al (family) and cover us with Thy covering, and forgive us with Thy pardon ; and do not, thereby, expose us to the eyes of reproachers ; and do not let loose against us the tongues of insolent slanderers : and with Thy inexhaustible kindness and unfailing generosity, employ us in that which would remove and atone for what Thou didst disapprove from us, in this month.

O Lord bless Mohammad and his Al (family) and redress our suffering by means of this our month ; and bless us in the day of our festival and our break-fast ;<sup>1</sup> and let it be the best day that passed over us, the greatest attractor of pardon and the greatest eraser of sin ; and forgive us our sins known and unknown.

O Lord purify us of our errors by the close of this month, and extract us out of our evil deeds by its expiry ; and make us most lucky of its people on account of it ;<sup>2</sup> and the most prosperous of them as regards dividend (of spiritual profits) in it, and the richest of them as regards share from its blessings.

O Lord whosoever observed this month<sup>3</sup> as it ought to be observed, and preserved its honour as it deserved to be preserved, and obeyed its laws<sup>4</sup> as they ought to be obeyed and avoided his sins as they should be avoided, or approached Thee by proper (means of) approach, Thou didst entitle him to Thy approbation and didst turn Thy mercy upon him.

Therefore, grant us a similar reward out of Thy wealth ; and confer on us the double of it out of Thy bounty : For,

1. The first day of the month immediately following Ramazan is called Id-ul-fitr i. e. the Festival of breakfast, so called because the fasting season is over and people have to keep no fast till the next Ramazan.
2. Most lucky of the people of Ramazan i. e. those who satisfactorily observed fasts throughout the month and performed other duties appertaining thereto.
3. i. e. its fasts etc.
4. Limits.

فَضْلَكَ لَا يَنْسِيْسُ وَإِنْ خَرَجْتَ لَا تَنْقُصُ بَلْ تَفْيِضُ هِنْ قَ  
 إِنْ مَعَايِدَ اِحْسَانِكَ لَا تَفْنِيْ وَإِنْ عَطَاءَكَ لَعَطَاءُ الْعَطَاءِ الْمُهَنْيَ  
 أَلَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاتَّبِعْ لَنَا مِثْلَ أَجُورِ مَنْ صَامَهُ  
 أَوْ قَبَدَكَ فِيهِ إِلَى يَوْمِ الْقِيَمَةِ أَلَّهُمَّ إِنَّا نَتُوْبُ إِلَيْكَ فِي  
 يَوْمٍ قَطَرَنَا الَّذِي جَعَلَتْهُ الْمُؤْمِنِينَ عَيْدًا وَسُرُورًا وَلَا هُلْ  
 مَلِئَكَ جَمِيعًا وَمُخْتَشَدًا مِنْ كُلِّ ذَنْبٍ أَذْنَبَاهُ أَفْ سُقْعَ  
 أَسْلَفَنَا مَا وَخَاطَرَ شَرِّ أَضْرَبَنَا مَا تَوْبَةَ مَنْ لَا يَنْطِيْيُ عَلَى رُجُوعِ  
 إِلَى ذَنْبٍ وَلَا يَعُودُ هَاهَيْ فِي خَطِيئَتِهِ تَوْبَةً نَصُوحًا خَلَصَتْ  
 مِنَ الشَّكِّ وَالْأَسْرِ تِيَابٌ فَقَتَلَهَا مَنْتَأْ وَارْضَ عَنَّا وَتَسْتَنَّ عَلَيْهَا  
 أَلَّهُمَّ ارْسِقْنَا خَوْفَ عِقَابِ الْمُعْيَدِ وَشَوْقَ تَوَلِّيَا الْمُوْجِيْدِ حَتَّى  
 يَخْلُدَ لَنَّ مَانَدَ عُولَيْهِ وَكَابَهَ مَا سَيْرَيْلَكَ مِنْهُ وَلَجْعَلَنَا عِنْدَكَ  
 مِنَ التَّوَابِيْنَ الَّذِينَ أَوْجَبْتَ لَهُمْ مُحْبَّبَكَ وَقَمِّيكَ مِنْهُمْ مُرَاجِعَةً  
 كَلَاعِتَكَ يَا أَعْدَلَ الْمُعَادِلِينَ أَلَّهُمَّ تَحَاوِزُنَّ أَبَا يَمَّا وَأَمَّا تَنَا وَ  
 أَهْلَ دِيَنِنَا بِجِيْعًا مِنْ سَلَفِهِمْ وَمَنْ غَيَّرَ إِلَى يَوْمِ الْقِيَمَةِ أَلَّهُمَّ  
 صَلِّ عَلَى مُحَمَّدٍ نَبِيِّنَا وَآلِهِ كَمَا صَلَّيْتَ عَلَى مَلِئَتِكَ الْمُقْرِيْبِينَ وَصَلِّ  
 عَلَيْهِ وَآلِهِ كَمَا صَلَّيْتَ عَلَى آنِيَاءِكَ الْمُرْسَلِينَ وَصَلِّ عَلَيْهِ  
 وَآلِهِ كَمَا صَلَّيْتَ عَلَى عِبَادَكَ الصَّالِحِينَ وَأَفْضَلَ مِنْ  
 ذَلِكَ يَارَبَّ الْعَالَمِينَ صَلَوَةً تَبَلَّغُنَا بِرَكَتِهَا وَبِنَا لَنَا نَفْعُونَا

verily Thy bounty doth not diminish, and Thy stores suffer no loss—nay they continue to bless ; and verily, the mines of Thy benevolence do not exhaust ; and certainly, Thy gifts are the most agreeable gifts.

O Lord bless Mohammad and his Al (family) and write down for us reward similar to the rewards of those who observed the fasts of Ramazan and adored Thee in it, till the day of resurrection.

O Lord, verily, we repent unto Thee—in the day of our breakfast, which Thou hast ordained to be a festival and joy for the true-believers, and a (day of) gathering and congregation for the people of Thy creed—of every sins we committed, or wrong we did in the past, and of evil notions we entertained : the repentance of him who doth not secretly wish to return to sin ; and who will not, thereafter, revert to any guilt—a sincere repentance free from doubt and uncertainty. Therefore, accept it from us, and be pleased with us, and confirm us in it.

O Lord give us the dread of the threatened punishment and the longing for the promised reward, till we get a foretaste of that (happiness) which we beg of Thee, and of that pain from which we seek Thy shelter : And let us be, in Thy sight, of those that repent, whom Thou hast entitled to Thy love and whose return to Thy service Thou hast accepted—O most equitable ! O Lord forgive our fathers and our mothers and all the people of our creed, such of them as have passed away and such as are to come, till the day of resurrection.

O Lord bless Mohammad, our Prophet, and his Al (family) as Thou didst bless the angels, nigh unto Thee ; and bless him and his Al (family) as Thou didst bless Thy prophets, whom Thou didst send ; and bless him and his Al (family) as Thou didst bless Thy righteous servants, and (bless him) more than this O Lord of the universe, (with) a blessing the auspiciousness of which may reach us, and the benefits of which may comprise us, and on account of which

وَيُسْتَجَابُ لَهَا دُعَاءُكُلِّ الْأَذْكَرِ أَكْبَرُ مِنْ رُغْبَةِ الْيَوْمِ وَالْكُفُورِ  
 مَنْ تُوْكِلَ عَلَيْهِ وَآتُوهُ مَنْ سُئِلَ مِنْ فَضْلِهِ وَآتَنَتْ  
 عَلَى كُلِّ شَيْءٍ وَتَدْبِيرُهُ

our prayers may be heard: Verily, Thou art the most generous of those to whom requests are made, and the most sufficient of those on whom reliance is placed, and the most bountiful of those whose bounty is applied for; and Thou hast power for all things !

وَكَانَتْ كَحِيلَةُ السَّلَامِ فِي الْغَصْنِ الْمَصْفُوتِ

مَرْضِيَّةً لِلْمُؤْمِنِ فَإِنْ قَاتَمَ أَسْتَعْبِلُ قَبْلَهُ وَفِي هُنْدَرِ الْجَمِيعِ فَقَالَ

يَا مَنْ يَرْحَمُ مَنْ لَا يَرْحِمُ الْعِبَادَ وَيَا مَنْ يَقْبِلُ مَنْ لَا تَقْبِلُهُ  
 الْبِلَادُ وَيَا مَنْ لَا يَخْتَرُ أَهْلَ الْحَاجَةِ إِلَيْهِ وَيَا مَنْ لَا يَخْيِبُ  
 الْمُلْجَاهِينَ عَلَيْهِ وَيَا مَنْ لَا يَجْعَلُهُ بِالرَّدِّ أَهْلَ الدَّلَالَةِ عَلَيْهِ وَيَا مَنْ يَجْعَلُهُ  
 صَرْفِيْرَ مَا يَتَحْتُ بِهِ وَلِشَدْرَتِيْرَ مَا يَعْمَلُهُ وَيَا مَنْ شَكَرَ عَلَى الْقَلِيلِ وَيَجْزِي  
 بِالْجَلِيلِ وَيَا مَنْ يَدْنُو إِلَيْهِ نُوَالِيَّ مَنْ دَنِيَ مِنْهُ وَيَا مَنْ يَدْعُوهُ إِلَى نَفْسِهِ  
 مَنْ أَدْبَرَ عَنْهُ وَيَا مَنْ لَا يَعْلِمُ النِّعْمَةَ وَلَا يَسْأَدُ مَرْبُوْبَةَ النِّقْمَةِ وَ  
 يَا مَنْ يُشَرِّمُ الْحَسَنَةَ حَتَّى يُنْبِهَهَا وَيَجْوَزُ مَعْنَى السَّيِّئَةِ حَتَّى  
 يُعْفِيهَا إِنْ هَرَفَتِ الْأَمَالُ دُونَ مَدَى كَرْمِكِ بِالْحَاجَاتِ وَ  
 امْتَلَاتِ بَقِيَّتِ جُودِكِ أَوْ عَيَّةِ الطَّلَبَاتِ وَتَفَسَّتِ دُونَ  
 بُلُوغِ نَعْيَكِ الصِّيقَاتِ فَلَأَقْطَعُوا لِأَعْلَى فَوْقَ كُلِّ عَالٍ وَ  
 الْجَلَالِ الْأَبْعَدِ فَوْقَ كُلِّ جَلَالٍ كُلِّ جَلِيلٍ عِنْدَكِ صَغِيرٍ وَكُلِّ  
 شَرِيفٍ فِي جَهَنَّمِ شَرِيفٍ حَقِيرٌ خَابَ الْوَاقِدُونَ عَلَى غَيْرِكِ وَخَسِيرَ  
 الْمُتَعَرِّضُونَ إِلَّا لَكَ

**46. A prayer he used to offer standing and facing  
the Qiblah,<sup>1</sup> on the day of Idul Fitr,<sup>2</sup> after  
finishing the regular service,  
and on Fridays.**

O Thou who dost pity him whom the creatures do not pity ; and O Thou who acceptest him whom the cities <sup>3</sup> do not accept ; and O Thou who dost not scorn those having need <sup>4</sup> toward Thee ; and O Thou who dost not disappoint those who cry unto Thee ; and O Thou who dost not reject those who rely on Thee ; <sup>5</sup> and O Thou who acceptest even a small offering made to Thee, and rewardest even the smallest service that is done for Thee ; and O Thou who art grateful even for the least obedience and givest great rewards in return ; and O Thou who drawest nigh toward him who approacheth Thee ; and O Thou who callest back to Thyself him who turneth away from Thee ; and O Thou who dost not alter Thy blessing and dost not make haste to punish ; and O Thou who causest virtue to bear fruit so as to make it grow, and dost overlook vice so as to forgive it : The hopes returned fulfilled from the reservoir of Thy generosity, and the vessels of requests got filled up with the profusion of Thy liberality, and the attributes failed to express Thy praise !

Therefore, unto Thee belongeth the most exalted rank, far above every height ; and the most majestic glory, far above every glory ! Every great one is small beside Thee, and every possessor of dignity is insignificant by the side of Thy dignity :

Disappointed were those that waited upon others than Thee ; and suffered loss those who presented themselves,

1. The direction of Caabah, the mosque at Mecca, to which the Moslems turn their faces when praying.
2. The festival of breakfast which takes place on the first day of the month following Ramazan.
3. Those cast out by their community and exiled from their homes.
4. Those who have to request Thee to satisfy their need.
5. Lit. Thou dost not reject those who rely on Thee by smiting them on their foreheads.

وَضَاعَ الْمُلْسُونَ إِلَّا بَكَ وَأَجَدَ بَالْمُتَجَهِّعَوْنَ  
 إِلَّا مِنْ ابْتِغَانِ فَضْلَكَ بِأَبْكَ مَفْتُوحٌ لِلرَّاغِبِينَ وَجُودُكَ  
 مُبَاحٌ لِلسَّاهِيِّينَ وَإِغْاثَتُكَ قَرِيبَةٌ مِنَ الْمُسْتَغْيَثِينَ لَا يَخِيِّبُ  
 مِنْكَ الْأَمْلَوْنَ وَلَا يَأْسُ مِنْ عَطَاءِكَ الْمُسْتَعِرِضُونَ  
 وَلَا يَشْقِي يَنْقِمَتِكَ الْمُسْتَغْرِفُونَ سَرْقُكَ مَبْسُوطًا لِسَمَنَ  
 عَصَاكَ وَجِلْمُكَ مُعَرِّضٌ لِيَنَ نَوَافِعَ عَادَ تُكَفِّلَ الْأَحْسَانُ  
 إِلَى الْمُسْتَهِيِّنَ وَسُتُّكَ إِلَّا بَقَاءٌ عَلَى الْمُعْتَدِلِينَ حَتَّى لَقَدَّ  
 غَرَّهُمْ مَا تَأْتِكَ عَنِ التَّرْجُوعِ وَصَدَّهُمْ إِمْهَا لُكَ عَنِ  
 التَّزُّوعِ وَإِنَّهَا تَأْتِيَتِ بِهِمْ لِيَفْيِئُوا إِلَى آمْرِكَ وَأَهْلِهِمْ  
 ثِقَةً يَدْعُوا مُلْكِكَ فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ خَتَّمَتْ  
 لَهُ بِهَا وَمَنْ كَانَ مِنْ أَهْلِ الشَّقاوةِ خَذَلَتْهُ تَهَا كُلُّهُمْ  
 صَارِزُونَ إِلَى حُكْمِكَ وَأَمْوَرُهُمْ أَئِلَهَةٌ إِلَى آمْرِكَ لَمْ يَهِنْ  
 عَلَى طُولِ مُدَّتِهِمْ سُلَطَانُكَ وَلَمْ يَنْحَضْ لِتَرْكِهِمْ مُعَاجِظِهِمْ بِرَهَانَكَ

save those that presented themselves unto Thee ; and lost were all visitors except Thine ; and famine-stricken were the seekers after gain except those that sought profit from Thy bounty.

Thy gate is (always) open for the willing, and Thy bounty is not withheld from those that beg, and Thy redress is nigh to those that ask for redress :

The hopeful are not disappointed by Thee, and those who present themselves (unto Thee) do not despair of Thy bounty, and those that beg for pardon are not rendered unlucky by Thy vengeance.

Thy gift <sup>1</sup> extends (even) to him who disobeyed Thee, and Thy forbearance is ready for him who was inimical to Thee.

It is Thy custom to do good to the wrongdoers, and it is Thy practice to tolerate the transgressors ; so much so that Thy forbearance hath lurel them away from repentance, and Thy toleration hath kept them back from abandoning (sin).

And, verily, Thou didst bar with them that they may return to Thy service, and gavest them time (to reform) relying on Thy eternal sovereignty.

Therefore, those that were worthy of good luck <sup>2</sup> were confirmed in it by Thee, and those that deserved ill luck <sup>3</sup> were disgraced by Thee for that reason :

All of them are moving toward Thy judgement, and their affairs are bound to return to Thy decree :

Thy authority was not weakened by length of their duration, and Thy argument was not made ineffectual by delaying their punishment :

1. Subsistence.

2. On account of their virtue.

3. On account of their vice.

بِحَمْتُكَ قَائِمَةً لَا تُدْخِلْ حَضْرَ وَسُلْطَانُكَ ثَابِتَ لَا يَزُولُ  
 قَالَوْيَأْ الدَّائِرُ لِمَنْ جَهَنَّمَ عَنْكَ وَالْجَنَّةُ الْحَادِلَةُ لِمَنْ خَاهَ  
 مِنْكَ وَالشَّفَاءُ الْأَشْقَى لِمَنْ اغْتَرَبَكَ مَا أَكْثَرَ تَصْرِفَةُ  
 فِي عَدَاءِكَ وَمَا أَطْوَلَ تَرَدَّدَهُ فِي عِقَابِكَ وَمَا أَبْعَدَ  
 غَایَتَهُ مِنَ الْفَرَجِ وَمَا أَقْنَطَهُ مِنْ سُهُولَةِ السَّخْرِيَّةِ عَدْ لَا  
 مِنْ قَضَاءِكَ لَا تَجُورُ فِيهِ وَإِنْضَافًا مِنْ حُكْمِكَ لَا تَيَمِّمُ  
 عَلَيْهِ فَقَدْ ظَاهَرَتِ الْجُنُونُ وَأَبْلَيْتَ الْأَعْذَارَ وَقَدْ تَقَدَّمْتَ  
 بِالْوَعِيدِ وَتَلَطَّفْتَ فِي التَّرَعِيبِ وَضَرَبْتَ لَا مُشَالَ قَ  
 أَطْلَتَ الْأُمَّالَ وَأَخْرَتَ وَأَنْتَ مُسْتَطِيمٌ لِلْمُعَاجلَةِ وَ  
 تَأْتَيْتَ وَأَنْتَ مَلِئٌ بِالْمُبَادَرَةِ لَمْ تَكُنْ آنَاتُكَ عَجَزًا  
 وَلَا إِمْهَالُكَ وَهُنَّا وَلَا إِمْسَاكُكَ غَفْلَةٌ وَلَا انتِظَارُكَ  
 مَذَارَةٌ بَلْ لِتَكُونَ مُحْتَكَ أَبْلَعَ وَكَرْمَكَ الْكُمْلَ وَإِحْسَانَكَ أَوْ فِي  
 وَنِسْمَتَ أَتَهُكَ ذِلْكَ كَانَ وَلَمْ تَزُولْ وَهُوكَيْنُ وَلَا تَوَانَ

Thy argument is too strong <sup>1</sup> to become futile, and Thy authority too firm to suffer decay !

Therefore, everlasting woe to him who turned away from Thee, and disgracing failure to him who was refused by Thee, and worst of lucks to him who behaved proudly with Thee.

How protracted his suffering <sup>2</sup> in Thy torment, and how long his continuance <sup>3</sup> in Thy chastisement ! and how distant his term (of punishment) from deliverance ! and how hopeless he of the facility of escape !—*all this being the result* of the justness of Thy decree wherein Thou dost not oppress, and of the equity of Thy sentence wherein Thou dost not tyrannize :

For, surely, Thou hast clearly set forth Thy arguments, and hast rendered excuses unavailable.

And, verily, Thou hast given warning before hand, <sup>4</sup> and hast been kind in encouraging, and hast propounded parables and prolonged leisure :

And Thou didst delay (punishment) whilst Thou hadst power to hasten it, and Thou didst tarry whilst Thou hadst power to be quick :

Thy delay was not due to inability nor Thy toleration <sup>5</sup> to weakness, nor Thy forbearance to negligence, nor Thy patience to complaisance. Nay, it was with a view that Thy argument may become more conclusive, and Thy generosity more perfect, and Thy goodness more abundant and Thy favour more complete: All this was and it never ceased, and it shall ever continue and never cease !

1. Firmly established.
2. Lit. subjection to changes.
3. Lit. moving about.
4. Lit. threatened etc.
5. The granting of leisure.

مَحْمَلُكَ أَجَلٌ مِنْ أَنْ تُوَصَّفُ بِكُلِّهَا وَمَجْدُكَ أَرْقَعُ مِنْ أَنْ  
 يُحَدَّ بِكُلِّهِ وَنِعْمَتُكَ أَكْثَرُ مِنْ أَنْ تُخْصَى بِأَسْرِهَا وَ  
 إِحْسَانُكَ أَكْثَرُ مِنْ أَنْ تُشَكَّرَ عَلَى آقِلِهِ وَفَتْدُ قَصَرَيِّيَّ  
 السُّكُوتُ عَنْ تَحْمِيلِكَ وَقَهْقِهَيِّ الْأَمْسَاكُ عَنْ تَبَاهِيلِكَ +  
 وَقُصَارَايِّ الْأَقْرَارِ الْمُسُورَ وَبِالْخُضُوعِ لِأَرْغُبَةِ يَأْلَهِيَّ  
 بَلْ بَعْزًا فَهَا أَنَا ذَا أَوْمَكِ بِالْوَفَادَةِ وَآسْلَكَ حُسْنَ  
 الرِّفَادَةِ فَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَاسْمَعْ تَجْوَاهِيَّ وَاسْتَجِبْ  
 دُعَاهِيَّ وَلَا تَخْتِيمْ يَوْمِيَّ بِخَيْبَتِيَّ وَلَا تَجْهَهِيَّ دَالِرَدِّيَّ مَسْلَهَيِّ  
 وَأَكْرَمُ مِنْ عِنْدِكَ مُنْصَرِّفِيَّ قَدِيلَكَ مُنْقَلِّيَّ إِنْكَافَ  
 غَيْرُ ضَائِقٍ بِسَاتِرِيُّدُ وَلَا عَاجِزٌ عَنْ تَسْلُمٍ وَأَنْتَ عَلَى كُلِّ  
 شَيْءٍ قَدِيرٌ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ

Thy argument is too glorious to be completely described, and Thy Majesty too sublime to be intrinsically defined, and Thy blessings too many to be exhaustively reckoned, and Thy benevolence so abundant that even the least of it cannot be thanked for sufficiently.

And verily silence has rendered me unable to praise Thee, and want of practice <sup>1</sup> hath made me <sup>2</sup> unfit to glorify Thee. The utmost I can do is to acknowledge my helplessness and my humility—not willingly O Lord but owing to inability.

Therefore, behold me now I resolve to approach Thee, and beg of Thee handsome assistance !

Therefore, bless Mohammad and his Al (family) and listen to my secret (request), and answer my prayer, and do not let my day end in my disappointment, and do not smite me on the brow by rejecting my petition, and let my return from Thee and my coming back to Thee be honourable.

Verily Thou dost not stint that which Thou reslest, nor art Thou powerless to grant what is begged of Thee, and Thou hast power over all things :

And there is no power and no strength except from God, the High, the Great !

1. The word *imsak* may be translated as " keeping back from doing anything."

2. Or made me dumb or caused me to forget, i. e. the want of practice has made me dumb so that I cannot glorify Thee.

وَكَانَ مُنْزَهًا عَنِ الْمُعَذَّبِينَ إِلَّا فِي السَّرْجِ لَا يَحْمِلُ  
وَكَانَ مُنْزَهًا عَنِ الْمُعَذَّبِينَ إِلَّا فِي السَّرْجِ لَا يَحْمِلُ

الْحَمْدُ يَلْهُو تَرَتِّبُ الْعَالَمَيْنَ أَلَّاهُمَّ لَكَ الْحَمْدُ بَلَى يَعُوْسُ السَّمَاوَاتِ  
وَالْأَرْضِ ذَلِكَ جَلَالُكَ وَإِنَّكَ رَبُّ الْأَرْبَابِ وَإِنَّكَ مُكِلٌّ مَا تُؤْتَ  
وَخَلَقْتَ كُلَّ خَلْقٍ وَوَارَثَتَ كُلَّ شَيْءٍ لَيْسَ كَمِثْلِهِ شَيْءٌ وَلَا يَعْزُزُهُ شَيْءٌ  
عَلَمْتُ شَيْءٍ وَهُوَ يَعْلَمُ كُلَّ شَيْءٍ فَعِظِيْطٌ وَهُوَ عَلَى كُلِّ شَيْءٍ قَرِيبٌ أَنْتَ اللَّهُ لَا إِلَهَ  
إِلَّا أَنْتَ أَلَّا هُنْ مُقَوِّجُونَ الْفَرِّدُ مُنْفَرِّدٌ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ  
أَنْتَ الْكَوِيمُ الْمُتَكَبِّرُ مَا لِلْعَظِيمِ مَا لِلْمُتَعَظِّمِ الْكَبِيرُ الْمُسْكِبُ وَأَنْتَ اللَّهُ  
لَا إِلَهَ أَنْتَ الْعَلِيُّ الْمُتَعَالُ الشَّدِيدُ الْمُبَالِغٌ وَأَنْتَ اللَّهُ لَا إِلَهَ  
إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ الْعَلِيُّ الْحَكِيمُ وَأَنْتَ اللَّهُ لَا إِلَهَ  
إِلَّا أَنْتَ السَّمِيعُ الْبَصِيرُ الْقَدِيرُ الْخَبِيرُ وَأَنْتَ اللَّهُ لَا إِلَهَ  
إِلَّا أَنْتَ الْكَوِيمُ الْأَكْرَمُ الْدَّائِمُ لِلَّادُ وَمَرُ وَأَنْتَ اللَّهُ لَا إِلَهَ  
إِلَّا أَنْتَ الْأَوَّلُ قَبْلَ كُلِّ أَحَدٍ وَالْآخِرُ بَعْدَ كُلِّ عَدَدٍ

## 47. His prayer on the day of Arafah.<sup>1</sup>

Praise be to God, the Lord of the worlds ! Praise be to Thee O Creator of the heavens and the earth, Possessor of Glory and Honour, Lord of Lords, and God of everything that is worshipped<sup>2</sup> and the Creator of every creature and Heir<sup>3</sup> to everything :

There is no thing like unto Thee,<sup>4</sup> and the knowledge of nothing is hidden from Thee; and Thou surroundest everything,<sup>5</sup> and keepest watch over all things.

Thou art God, there is no God but Thee, the One, the Alone the Single, the Unique !

And Thou art God, there is no God except Thee, the Gracious, the Bountiful, the Glorious, the Honourable the Great, the Exalted !

And Thou art God, there is no God but Thee, the High, the Exalted, the Master of mighty torment !<sup>6</sup>

And Thou art God, there is no God but Thee, the Compassionate, the Merciful, the Knowing, the Wise !

And Thou art God, there is no God but Thee, the Hearing, the Seeing, the Eternal, the Intelligent !<sup>7</sup>

And Thou art God, there is no God but Thee, the Respected, the most Honorable, the Everlasting, the most Eternal !

And Thou art God, there is no God but Thee, the First before every unit and the Last after every number !

1. The 9th of Zulhijjah, the month of pilgrimage, the last month of the Arabic year ; so called because on that day the pilgrims halt at Arafat, a place about 12 miles from Mecca.
2. e. g. the sun, the fire, etc. worshipped by pagans.
3. The final owner.
4. The pronoun of the 3rd person has been changed into that of the 2nd person, in this and subsequent sentences.
5. i. e. nothing is absent from Thy knowledge.
6. Or power.
7. Well-informed.

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ اللَّهُ أَنْتِ فِي عُلُقَةٍ وَالْعَسَابُ فِي  
 دُنْوَهُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ذُو الْبَهَاءِ وَالْمَجْدِ وَالْكِبْرِيَاءِ  
 وَالْحَمْدِ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ اللَّهُ أَنْشَأْتَ الْأَشْيَاءَ  
 مِنْ غَيْرِ سِيقَةٍ وَصَوَّرْتَ مَا صَوَّرْتَ مِنْ غَيْرِ مِثَالٍ وَابْتَدَعْتَ  
 الْمُبْتَدَعَاتِ بِلَا احْتِنَاءٍ أَنْتَ اللَّهُ يُقْدِرُ كُلَّ شَيْءٍ  
 تَقْدِيرًا وَتَسْرُتَ كُلَّ شَيْءٍ تَسْبِيرًا وَدَبَّرْتَ مَا دُفِنَكَ  
 تَقْدِيرًا أَنْتَ اللَّهُ يَمْعِنُكَ عَلَى خَلْقِكَ شَرِيكٌ وَلَمْ  
 يُعَاذْرْكَ فِي أَمْرٍ وَزِيرٌ وَلَمْ يَكُنْ لَّكَ مُشَاهِدٌ وَلَا نَظِيرٌ  
 أَنْتَ اللَّهُ يَأْرِدُكَ فَكَانَ حَتَّىٰ مَا يَأْرِدُكَ وَقَضَيْتَ فَكَانَ  
 عَدْ لَا مَا قَضَيْتَ وَحَكَمْتَ فَكَانَ يُصْفَنَا مَا حَكَمْتَ أَنْتَ  
 اللَّهُ يَأْخُوِّيكَ مَكَانٌ وَلَمْ يَقُمْ لِسُلْطَانٍ كَسْلَانٌ  
 وَلَمْ يَعِيكَ بُرْهَانٌ وَلَا بَيَانٌ أَنْتَ اللَّهُ أَحْصَيْتَ كُلَّ  
 شَيْءٍ عَدْ دَأْ وَجَعَلْتَ لِكُلِّ شَيْءٍ أَمْدَأْ وَقَدْرَتَ كُلَّ شَيْءٍ  
 تَقْدِيرًا أَنْتَ اللَّهُ يَصْرِتُ الْأَوْهَامُ عَنْ ذَاتِتِكَ وَ  
 يَغْزِيُ الْأَفْهَامُ عَنْ كَيْفِيَّتِكَ وَلَمْ تُدْرِكِ الْأَبْصَارَ مَوْضِعَ آيَيْتِكَ  
 أَنْتَ اللَّهُ لَا تَحْدُثُ فَكُونَ تَحْمُودًا وَلَمْ تُمْثِلْ فَكُونَ مَوْجُودًا

And Thou art God, there is no God but Thee, the nigh in Thy sublimity, and the sublime in Thy nearness !

And Thou art God, there is no God but Thee, the possessor of all goodness, glory, and majesty, and worthy of all praise !

And Thou art God, there is no God but Thee, who didst create things without suggestion, and didst shape whatever Thou didst shape without any model, and didst invent the things invented without following any example.

It is Thou who didst measure everything by proper measure, and didst make everything easy as it deserved; and didst manage everything, beside Thyself, as it required to be managed.

It is Thou whom no joint-worker helped in creating, nor did any vazir assist Thee in Thy affairs, nor was there any eye-witness with Thee, nor peer.

It is Thou who didst resolve, and whatever Thou didst resolve was firm; and didst decree, and whatever Thou didst decree was just; and didst command, and whatever Thou didst command was equitable!

It is Thou whom space doth not contain, and no sovereign ever rose to dispute Thy sovereignty; neither did any argument ever defeat Thee, nor explanation !

It is Thou who hast exhaustively counted all things, and hast fixed a duration for everything, and hast measured everything by proper measure.

It is Thou whose personality imagination failed to reach, and reason failed to judge Thy quality, and eyes never perceived Thy whereabouts !

It is Thou who canst not be defined, for then Thou wouldst have been finite; and Thou wast never compared, for then Thou wouldst have been perceptible; and Thou didst

وَلَمْ تَلِدْ نَفْلَوْنَ مَوْلُودًا أَنْتِ الَّذِي لَا يُضْلِلُ مَعَكَ فَيَعْاِنِدَ لَهُ  
 وَلَا يُعْدِلُ لَكَ فَمِنْ كَاشِرَةٍ وَلَا إِنْ لَكَ فَيُعَارِضَكَ أَنْتِ الَّذِي  
 ابْتَدَأَ وَأَخْتَرَعَ وَأَسْخَدَتَ وَابْتَدَعَ وَأَحْسَنَ صُنْعَ مَا صَنَعَ  
 سُبْحَانَكَ مَا أَجْلَ شَائِكَ وَأَسْنَى فِي الْأَمَّاْكِينَ مَكَانَكَ قَ  
 آصْدَاعَ يَا الْحُقْقِيْقَى فُرْقَانَكَ سُبْحَانَكَ مِنْ لَطِيفِيْ مَا الْطَفَكَ  
 وَدَوْفِيْ مَا أَرْوَفَكَ وَحَلِيلِيْ مَا أَعْرَفَكَ سُبْحَانَكَ مِنْ قَلِيلِيْ  
 مَا أَمْنَعَكَ وَجَوَادِيْ مَا أَوْسَعَكَ وَرَفِيعِيْ مَا أَرْفَعَكَ ذُوالْبَهَاءُ  
 وَالْمَجْدِ وَالْكَبْرِيَاءُ وَالْحَمْدِ سُبْحَانَكَ بَسْطَتَ بِالْخَيْرَ أَمْ  
 يَدَكَ وَعَرِفَتِ الْهِدَاءِيَةُ مِنْ عِنْدِكَ فَمِنِ التَّمَسَكَ لِدِيْنِيْ  
 أَوْ دُنْيَا وَجَدَكَ سُبْحَانَكَ خَضَمَ لَكَ مَنْ جَرَى فِي عِلْمِكَ قَ  
 خَشَمَ لِعَظَمَاتِكَ مَا دُونَ عَرْشِكَ وَانْفَاقَ اللَّهُسَلِيمِ لَكَ كُلُّ  
 خَلْقَكَ سُبْحَانَكَ لَا تُخْسِنَ وَلَا تُنْسِنَ وَلَا تُنْكِدَ وَلَا تُنْاطِ

never beget, for then Thou wouldest have been (a thing) begotten ! <sup>1</sup>

It is Thou who hast no opposite that may contend with Thee ; and Thou hast no equal that may prevail over Thee, and no peer that may vie with Thee.

It is Thou, who didst originate, invent, create and bring into being and didst make handsomely whatever Thou didst make.

Holiness to Thee ! How sublime is Thy dignity, and how high among places is Thy place, and what a manifestation of truth is Thy Furqan. <sup>2</sup>

Holiness to Thee O Gracious, how gracious Thou art, and O Kind, how kind Thou art, and O Wise, how knowing Thou art !

Holiness to Thee O Monarch, how powerful art Thou ; and O Bountiful, how liberal art Thou ; and O Glorious how exalted art Thou—the possessor of all beauty, and greatness, and majesty and praise !

Holiness to Thee ! Thou hast stretched forth Thy hand to do benevolence, and guidance is obtained from Thee. Therefore whosoever besought <sup>3</sup> Thee for any matter sacred or secular obtained Thy hearing. <sup>4</sup>

Holiness to Thee ! Whoever existed in Thy knowledge, bowed himself unto Thee <sup>5</sup>; and whatever beneath Thy throne, humbled itself before Thy Glory ; and all Thy creatures surrendered themselves to Thy obedience !

Holiness to Thee ! Thou art not perceived, nor searched <sup>6</sup> for nor touched, nor brought near, nor removed to a distance,

1. Vide the Quran Chapter 112 Unity.

2. The Quran so called because it points out the (*fayq*) distinction between right and wrong.

3. Lit. Sought Thee.

4. Lit. Found Thee.

5. i. e. all the creatures, for everything exists in the mind of God.

6. Or felt.

وَلَا شَانِعٌ وَلَا بُجَارٍ وَلَا سَارِي وَلَا تَخَادِعُ وَلَا تَمَاهِكُ  
 بَيْنِكَهُ جَدُّ وَأَمْرُكَ رَشْدُ وَأَنْتَ حَمِيٌّ صَمَدُ  
 سُجَانَكَ قَوْلَكَ حُلْمُ وَقَضَاوَلَكَ حَنْمُ وَإِرَادَتُكَ عَزْمُ  
 سُجَانَكَ لَرَادَ لِمَيْشِيَّتِكَ وَلَا مُبَدِّلَ لِكَلِمَاتِكَ سُجَانَكَ  
 بَاهِرَ لِلْأَيَّاتِ فَاطِرَ السَّمَاوَاتِ يَارِيَ النَّسَمَاتِ لَكَ الْحَمْدُ  
 حَمْدًا يَدُ وَمُبِدَّا مِنْكَ وَلَكَ الْحَمْدُ حَمْدًا خَالِدًا  
 بِسْعَيْتِكَ وَلَكَ الْحَمْدُ حَمْدًا يَوْازِي صُنْعَكَ وَلَكَ الْحَمْدُ  
 حَمْدًا يَزِيدُ عَلَى رِضَاكَ وَلَكَ الْحَمْدُ حَمْدًا أَمْعَهَ حَمْدًا  
 كُلِّ حَامِدٍ وَشُكْرًا يَقْصُرُ عَنْهُ شُكْرُ كُلِّ شَاكِرٍ حَمْدًا  
 لَا يَنْبَغِي إِلَّا لَكَ وَلَا يَقْرَبُ يَهُ إِلَّا إِلَيْكَ حَمْدًا  
 يُسْتَدَأْمُرُ بِهِ الْأَوْلُ وَيُسْتَدَعُ عَنْ يَهِ دُوَامًا لَا خِرْ حَمْدًا  
 يَتَضَاعِفُ عَلَى كُرُورِ الْأَنْزِ مِنَهُ وَيَنْلَيْدَ أَضْعَافًا شَرِادَة

nor disputed with, nor oppressed, nor fought with, nor imposed upon, nor deceived !

Holiness to Thee ! Thy path is straight, and Thy command righteous ; and Thou art Living and Wantless !

Holiness to Thee ! Thy speech is firm, and Thy decree inevitable, and Thy resolution decisive !

Holiness To Thee ! There is none to reject Thy will, and none to alter Thy words !

Holiness to Thee O possessor of manifest signs, Creator of the heavens and of life ! <sup>1</sup>

Praise be to Thee, a praise as lasting as Thy existence ; and praise be to Thee, a praise as enduring as Thy blessings ; and praise be to Thee, a praise to match Thy goodness ; <sup>2</sup> and praise be to Thee, a praise that would increase Thy satisfaction ; and praise be to Thee a praise that would compete with the praise of every praiser, and a gratitude that would surpass the gratitude of every thanksgiver :

A praise that would become none but Thee, and where-with none is approached except Thee :

A praise which may secure the continuance of former (blessings), and whereby permanence of the future (rewards) may be requested : <sup>3</sup>

A praise that would go on multiplying with revolutions of the times, and would go on increasing by successive additions :

1. Lit. Lives or spirits, spiritual beings or creatures having soul, or life generally.

2. Or Thy workmanship.

3. The passage may also be rendered as follows :—

A praise whereby permanence of its beginning may be secured and whereby its subsequent continuance may be requested.

The pronoun it refers to *praise*.

حَمْدًا لِيَعْزِزُ عَنِ الْحَصَارِيهِ الْحَفَظَهُ وَيَزِيدُ عَلَى مَا أَحْصَتْهُ  
 فِي كِتَابِكَ الْكِتَبَهُ حَمْدًا لِيُوازِنُ عَرْشَكَ الْمَجِيدَ وَ  
 يَعْدِلُ كُرْسِيَّكَ الرَّفِيعَ حَمْدًا لِيَكُمْلُ لَدَيْكَ ثَوَابُهُ  
 وَيَسْتَغْرِقُ كُلَّ جَزَاءً بِجَزَاءٍ حَمْدًا اَذْلَاهُ وَفُوقُهُ  
 لِبَاطِنِهِ وَبَاطِنَهُ وَفُوقُ لِصِدْرِ قِنْيَهِ فِيهِ حَمْدًا  
 لَمْ يَحْمَدْ لَكَ خَلْقٌ مِثْلَهُ وَلَا يَعْرِفُ أَحَدٌ سَوَاقَ  
 قَضْلَهُ حَمْدًا يُعَانِ مَنْ اجْتَهَدَ فِي تَعْدِيَهُ وَ  
 يُؤَيْدُ مَنْ آغْرَقَ تَرْزُعًا فِي تَوْفِيقِهِ حَمْدًا اِيجَمِعُ  
 مَا خَلَقْتَ مِنَ الْحَمْدِ وَيَنْتَظِمُ مَا أَنْتَ خَالِقُهُ مِنْ  
 بَعْدِ حَمْدًا لَا حَمْدًا أَقْرَبَ إِلَى قَوْلِكَ مِنْهُ وَ  
 لَا حَمْدُ مَنْ يَحْمَدُكَ بِهِ حَمْدًا لِيُوحِبِ الْكَرَمَكَ  
 الْمَزِيدَ بِوُفُوْرَهُ وَتَصِيلَهُ يَمِيزِيدَ بَعْدَ مَزِيدَ طَوْلًا  
 مِنْكَ حَمْدًا لِيَحِبِ الْكَرَمَ وَجِهَكَ وَيَقَابلُ عَزَّ جَلَّكَ

A praise which the *keepers of accounts*<sup>1</sup> would fail to count, and which would exceed the record kept by the writers<sup>2</sup> in Thy book :<sup>3</sup>

A praise that would suit Thy Supreme Arsh (Throne), and would become Thy exalted Kursi (Chair) :

A praise whose recompense from Thee would be perfect, and whose reward would surpass<sup>4</sup> every other reward :

A praise whose outward would agree with its inward, and whose inward would harmonise with sincerity of the motive underlying it :

A praise with the like of which no creature ever praised Thee, and whose excellence is known to none other besides Thee :

Such a praise that he who endeavours to count it would be helped, and he who tries his best to reckon it exhaustively would be assisted :

A praise that would comprise whatever Thou hast created of the praise, and would string together what Thou wilt create afterwards :

A praise than which no praise would be nearer to Thy word,<sup>5</sup> and no praiser greater than him who praiseth Thee with it :

A praise the abundance of which would entitle the praiser to further reward from Thy bounty, and to which Thou wouldest add increment after increment from Thy liberality :

A praise that would become the Honour of Thy countenance, and suit the Glory of Thy Majesty !

1 & 2. The angels who keep accounts and record of good actions.

3. The tablet or book in which the records of deeds are kept.

4. Comprise.

5. i. e. The nearest approach to Thy praise in Thy own words as set forth in the Quran.

رَبِّ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْمُنْتَجَبُ الْمُصَفَّفُ  
 الْمَكْرُمُ الْمُقْرَبُ أَفْضَلُ صَلَواتِكَ وَبَارِكْ عَلَيْهِ أَتَمَّ  
 بَرَكَاتِكَ وَتَرَحَّمْ عَلَيْهِ أَمْتَعَ رَحْمَاتِكَ رَبِّ صَلَّى عَلَى  
 مُحَمَّدٍ قَالَ لَهُ صَلْوَةُ زَاكِيَّةٌ لَا تَكُونُ صَلْوَةً أَرْكَانَ  
 مِنْهَا وَصَلَّى عَلَيْهِ صَلْوَةُ زَاكِيَّةٌ لَا تَكُونُ صَلْوَةً أَنْوَاعَ  
 مِنْهَا وَصَلَّى عَلَيْهِ صَلْوَةُ زَاضِيَّةٌ لَا تَكُونُ صَلْوَةً فَوْقَهَا  
 رَبِّ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ صَلْوَةُ تُرْضِيَّهُ وَتَزَيَّدُ  
 عَلَى رِضَاهُ وَصَلَّى عَلَيْهِ صَلْوَةُ تُرْضِيَّكَ وَتَزَيَّدُ عَلَى  
 رِضَاكَ لَهُ وَصَلَّى عَلَيْهِ صَلْوَةُ لَا تَرْضَى لَهُ إِلَّا هَمَا قَدَّ  
 تَرَى غَيْرَهُ لَهَا أَهْلًا رَبِّ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ صَلْوَةُ تُعْجَلُ  
 رِضْوَانَكَ وَتَتَصَلُّ إِتْصَالًا لَهَا بِقَائِمَكَ وَلَا يَنْفَدِدُ كَمَا لَقِدْ كَلَمَائِكَ  
 رَبِّ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ صَلْوَةُ تَسْتَطِمُ صَلَواتِ مَلَائِكَتِكَ  
 وَأَنْبِيَاءِكَ وَرُسُلَّكَ وَأَهْلِ طَاعَتِكَ وَتَشْتَمُ عَلَى صَلَواتِ  
 عِبَادَكَ وَمِنْ حِنْكَ وَإِنْسِكَ وَأَهْلِ إِجَابَتِكَ وَتَجْتَمِعُ عَلَى صَلْوَةِ  
 كُلِّ مَنْ ذَرَأْتَ وَبَرَأْتَ مِنْ آصْنَافِ خَلْقِكَ رَبِّ صَلَّى عَلَيْهِ وَ  
 إِلَيْهِ صَلْوَةُ تُجْبِي كُلِّ صَلْوَةٍ سَالِفَةٍ وَمُسْتَأْنِفَةٍ وَصَلَّى عَلَيْهِ وَ  
 عَلَى إِلَيْهِ صَلْوَةُ مَرْضِيَّةٌ لَكَ وَلِمَنْ دُونَكَ وَتُنْسَيُّ مَعَ  
 ذَلِكَ صَلَواتِ تُضَاعِفُ مَعْهَا تِلْكَ الصَّلَواتُ عِنْدَهَا

O Lord bless Mohammad and the Al (family) of Mohammad, the elect, the chosen, the honoured who enjoy Thy nearness, with the most excellent of Thy blessings; and confer on him the most perfect of Thy favours; and favour him with the most auspicious of Thy mercies.

O Lord bless Mohammad and his Al (family) with a holy blessing, than which no blessing would be more holy; and confer on him and his Al (family) a growing favour than which no favour would be more growing; and bestow on him and his Al (family) an agreeable blessing to which no other blessing would be superior.

O Lord bless Mohammad and his Al (family) with a favour that would please him and add to his satisfaction; and confer on him a favour that would please Thee and increase Thy approbation of him; and bestow on him a favour except which Thou wouldest approve none other for him, and of which no other than him would be worthy in Thy sight.

O Lord confer on Mohammad and his Al (family) a blessing that would surpass Thy approbation, and the continuance of which would depend on Thy infinite existence, and which would never die just as Thy words shall never die.

O Lord confer on Mohammad and his Al (family) a blessing that would include the blessings of Thy angels and Thy prophets and Thy apostles and of those that obey Thee; and would comprise the blessings of Thy servants belonging to the order of genii and men and those worthy of Thy answer; and would comprehend the blessings of all the species of Thy creatures whom Thou hast created and brought into being.

O Lord bless him and his Al (family) with a blessing that would compass every blessing past and future; and confer on him and his Al (family) a blessing agreeable to Thee and others besides Thee: and, moreover, create favours with which to double these blessings, at the same time; and

وَتَزْيِيدُهَا عَلَى كُرُورٍ لَا تَأْتِي مِنْ يَادَةٍ فِي تَضَارِيفٍ —  
 لَا يَعْدُهَا غَيْرُكَرَبٍ صَلِّ عَلَى أَطَابِيبِ آهُلِ بَيْتِهِ  
 الَّذِينَ اخْتَرُتْهُمْ لِأَمْرِكَ وَجَعَلْتَهُمْ خَرْنَةً عِلْمِكَ قَ  
 حَفَظَةَ دِينِكَ وَخُلَفَاءَكَ فِي أَرْضِكَ وَجَحَّاتِكَ عَلَى  
 عِبَادَكَ وَطَهَرْتَهُمْ مِنَ الرِّجْسِ وَالَّذِينَ تَطْهِيرًا يَارَا دِتَكَ  
 وَجَعَلْتَهُمُ الْوَسِيلَةَ إِلَيْكَ وَالْمُسْلَكَ إِلَى جَنَاحِكَ سَرِيبَ  
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَوةً تُجْزِلُ لَهُمْ هَا مِنْ تَحْلِيقَ  
 وَكَرَامَاتِكَ وَتُكْمِلُ لَهُمْ لَا شَيْءٌ مِنْ عَطَايَاكَ وَتَوَافِيكَ  
 وَتُؤْفِرُ عَلَيْهِمُ الْحَظَاظَ مِنْ عَوَائِدِكَ وَفَوَائِدِكَ سَرِيبَ  
 صَلِّ عَلَيْهِ وَعَلَيْهِمْ صَلَوةً لَا آمَدَ فِي أَوْهَاهَا وَلَا غَایَةَ  
 لَا آمَدَهَا وَلَا نَهَا يَةَ لَا خِرْهَارَبَ صَلِّ عَلَيْهِمْ زَنَةَ عَرْشِكَ  
 وَمَا دُونَهَا وَمِنْ عَسَمَوَاتِكَ وَمَا فَوْقَهُنَّ وَعَدَدَ  
 أَرْضِيكَ وَمَا تَحْتَهُنَّ وَمَا بَيْنَهُنَّ صَلَوةً تُقْرِبُهُمْ مِنْكَ  
 زُلْفَى وَتَكُونُ لَكَ وَلَهُمْ رِضَى وَمُتَصَلَّةٌ يَنْظَأُ شَيْئَهُنَّ  
 آبَدَ اللَّهُمَّ إِنَّكَ آيَدْتَ دِينِكَ فِي كُلِّ أَوَانٍ يَا مَامِرَ  
 أَقْبَلَتْ عَلَيْكَ عِبَادَكَ وَمَنَارًا فِي بِلَادِكَ بَعْدَ أَنْ وَصَلَّتْ  
 حَبْلَكَ وَبَحْلَكَ وَجَعَلَتْهُ الْنَّرِيعَةَ إِلَى رِضْوَانِكَ

with the passage of days increase them by growing increments which no one would be able to count and number except Thee.

O Lord confer favour on the holy members <sup>1</sup> of his house, whom Thou hast chosen for Thy mission, and whom Thou hast made treasurers of Thy knowledge and guardians of Thy religion and Thy vicegerents in Thy earth, and Thy arguments to Thy creatures ; and whom Thou hast of Thy will, cleansed of impurity and pollution, with a thorough purification ; and whom Thou hast made to be the medium of approaching Thee and the guides <sup>2</sup> to Thy paradise.

O Lord bless Mohammad and his Al (family) with a blessing whereby Thou mayest magnify for them Thy bounty and Thy grace ; and accomplish for them all things out of Thy gifts and additional favours, and increase for them the share of Thy rewards and benefits.

O Lord confer on him and them a favour having no limit to its beginning, and no bound to its duration and no termination to its continuance.

O Lord confer on them a blessing equal to the weight of Thy throne and whatever under it, and equal to the fulness of Thy heavens and whatever above them, and equal to the number of Thy territories and whatever under them and whatever between them,—a blessing that would bring them closer to Thee (as regards position) and would be to Thee and them a satisfaction and would always be linked to similar blessings.

O Lord, verily Thou didst, in every age, support Thy religion with an Imam, whom Thou didst establish as a sign for Thy servants, and a pillar of light in Thy cities, after having joined his string to Thine ; and Thou didst make him to be the means to Thy approbation, and didst

1. See the introduction.

2. Lit. ~~path~~.

إِنَّمَا تَرَكَتْ طَاغِيَةً وَحَدَّ رُتْ مَعْصِيَةً وَأَمْرَتْ بِإِثْنَانِ  
 هَمْرَةٍ وَأَلَّا تَهَاكَ عِنْدَ نَفِيَهِ وَأَنْ لَا يَتَقَدَّمَهُ مُتَقَدِّمٌ  
 لَا يَتَأَخَّرَ عَنْهُ مُتَأَخِّرٌ فَهُوَ عِصْمَةُ الْلَّائِذِينَ وَكَهْفُ  
 الْمُؤْمِنِينَ وَغُرْقَةُ الْمُتَسِكِينِ وَبَهَاءُ الْعَالَمِينَ اللَّهُمَّ  
 فَاوْزِعْ لِوَلِيَّكَ شُكْرًا نَعْمَتْ بِهِ عَلَيْنَا وَأَوْزِعْنَا مِثْلَهُ  
 فِيهِ وَأَتَهُ مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا وَافْتَحْ لَهُ فَتْحًا  
 يَسِيرًا وَأَعِنْهُ بِرُكْنِكَ الْأَعْزَزَ وَاسْدُ دَارِسَةَ وَقَوْ  
 عَضْدَةَ وَرَاعِيَهُ بَعِينِكَ وَأَخِيهِ بِحَفْظِكَ وَانْصُرْهُ  
 بِمَلْكِتِكَ وَأَمْدُدْهُ بِجُنْدِكَ الْأَغْلِبَ وَاقْفُمْ بِهِ كِتَابَكَ وَ  
 حُدُودَكَ وَشَرَائِعَكَ وَسُنَنَ رَسُولِكَ صَلَواتُكَ اللَّهُمَّ  
 عَلَيْهِ وَإِلَيْهِ وَأَخْيِيْهِ مَا أَمَاتَهُ الظَّالِمُونَ مِنْ مَعَالِمِ دُنْيَاكَ  
 قَاجْلُ بِهِ صَدَّ الْجَوْرِ عَنْ طَرِيقِكَ وَأَبْنُ بِهِ الضَّرَّاءَ  
 عَنْ سَبِيلِكَ وَأَزْلُ بِهِ النَّاكِيْنَ عَنْ صَراطِكَ وَأَهْوَى بِهِ  
 بُغاَةَ قَصْدِكَ عَوْجًا وَأَلْنَ جَانِبَهُ لَا وَلِيَائِكَ وَأَسْطَيْدَهُ  
 عَلَى آعْدَائِكَ وَهَبَ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ وَتَعْظِفَهُ وَتَحْنَنَهُ  
 وَاجْعَلْنَا لَهُ سَامِعِينَ مُطِيعِينَ وَفِي رِضَاهُ سَايِعِينَ وَ  
 إِلَى نُصْرَتِهِ وَالْمُدَافَعَةِ عَنْهُ مُكِنْفِيْنَ وَإِلَيْكَ وَإِلَى  
 رَسُولِكَ صَلَواتُكَ اللَّهُمَّ عَلَيْهِ وَإِلَهِ بَنِي إِلَكَ مُتَقَرِّبِينَ

enjoin obedience to him, and dissuade by threat from disobeying him ; and didst command to obey his order and to refrain at his prohibition ; and that no seeker after precedence should seek precedence over him, and no seeker after succession should lag behind him :

Therefore, he is the asylum of those who seek shelter, and the defender of the true-believers, and support<sup>1</sup> to the adherents, and light to the inhabitants of the universe.

O Lord, therefore, inspire Thy vicegerent with gratitude for the favours Thou hast conferred on us through him ; and inspire us with similar gratitude for (having) him (for our guide) ; and give him from nigh Thee well supported authority, and let him have an easy victory, and assist him with Thy most honourable support, and strengthen his back, and add power to his arm, and watch him with Thy eye, and guard him with Thy protection, and aid him with Thy angels, and succour him with Thy most victorious host ; and establish, through him, Thy Book, Thy definitions,<sup>2</sup> Thy laws, and the practices of Thy Prophet—Thy favours on him and his Al (family) :—

And revive, by means of him, the signs of Thy religion which the tyrants have abolished ; and scour off through him the rust of tyranny from Thy path ; and remove by him the hardship from Thy way, and banish those who go astray from Thy path ; and destroy through him those who wrongfully rebel against Thy straight way ;

And soften his<sup>3</sup> heart for Thy friends, and cause his hand to stretch forth against Thy enemies ; and grant us his kindness, his lenity, his tenderness and his compassion :

And make us listen to and obey him, and endeavour to win his approbation, and be ready to assist and defend him, and thereby approach Thee and Thy Prophet—may Thy blessings descend on him and his Al (family) O Lord !

1. Lit. hanīl, i. e. one on whom men may depend for assistance and support.
2. Penal laws.
3. The Imam's.

اللَّهُمَّ وَصَلِّ عَلَى أَوْلَيَاءِنِّي ثُمَّ اعْتَرِفُ بِأَنِّي مُقْلَمٌ الْمُتَبَعِينَ  
 مَنْ هُجِّهُمْ بِالْمُقْتَنَفِينَ أَثَارَهُمْ الْمُسْتَسِكِينَ يَعْرُوْتِهِمْ  
 الْمُسْتَسِكِينَ بِوَلَائِهِمِ الْمُؤْتَقَانِينَ بِاِمَامَتِهِمِ الْمُسْلِمِينَ  
 لَا مَرْهُومٌ لِبَعْدِهِمْ يَدِيَنَ فِي طَاعَتِهِمِ الْمُنْتَظَرِينَ اِيَّاهُمُ الْمَادِينَ  
 إِلَيْهِمْ اعْيُنُهُمُ الصَّلَاةُ الْمُبَارَكَاتُ التَّرَكَاتُ النَّاصِيَاتُ  
 الْعَادِيَاتُ الْوَاسِعَاتُ وَسَلِيمٌ عَلَيْهِمْ وَعَلَى آرْوَاحِهِمْ وَابْحَاجُ  
 عَلَى التَّقْوَى اَمْرُهُمْ وَأَصْلِحْ لَهُمْ شُؤُنُهُمْ وَتُبْ عَلَيْهِمْ  
 إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ وَخَيْرُ الْعَافِرِينَ وَاجْعَلْنَا  
 مَعَهُمْ فِي دَارِ السَّلَامِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ  
 اللَّهُمَّ هَذَا يَوْمُ عَرْفَةٍ يَوْمُ شَرْفَتَهُ وَكَرَمَتَهُ وَعَظَمَتَهُ  
 نَشَرْتَ فِيهِ رَحْمَتَكَ وَمَنَّتَ فِيهِ بَعْفُوكَ وَأَحْزَلْتَ  
 فِيهِ عَطَيَّاتَكَ وَنَفَضَلتَ بِهِ عَلَى عِبَادِكَ اللَّهُمَّ وَآنَا  
 عَبْدُكَ الَّذِي حَانَتْ عَلَيْهِ قَبْلَ خَلْقِكَ لَهُ وَبَعْدَ  
 خَلْقِكَ إِيَّاهُ فَجَعَلْتَهُ مِنْ هَدَيْتَهُ لِدِيْنِكَ وَفَقَتَهُ  
 لِحَقِّكَ وَعَصَمَتَهُ بِحَمْلِكَ وَادْخَلْتَهُ فِي حِزْبِكَ وَأَرْشَدْتَهُ  
 لِمُواْلَاتِ أَوْلَيَاءِكَ وَمُعَادَاتِهِ عَدَائِكَ شَمَّا مَرِّتَهُ  
 فَلَمْ يَأْتِ مِنْ وَزَجْرَتَهُ فَلَمْ يُنْزَحِرْ وَفَهَيْتَهُ عَنْ مَعْصِيَاتِكَ فَنَالَّهُ

O Lord bless their friends who acknowledge their rank, follow their path, pursue their track,<sup>1</sup> depend entirely on them, are firmly attached to their friendship<sup>2</sup>, follow their leadership, are resigned to their will, endeavour to serve them, expect their days<sup>3</sup>, and strain their eyes towards them<sup>4</sup>, with blessings auspicious, pure, growing, following one another morning and evening :

And confer peace on them and their souls, and let their aims be unanimous in virtue, and reform their conditions for their benefit, and accept their repentance ; verily Thou art the greatest acceptor of repentance, Merciful, and the best of forgivers :

And, with Thy grace, let us be with them in the abode of peace, O most merciful !

O Lord, this is the day of Arafah, a day which Thou hast ennobled, and honoured and exalted, and wherein Thou hast spread Thy mercy, and wherein Thou favourest with Thy pardon, and wherein Thou makest magnificent gifts and thereby shovest kindness to Thy servants :

And O Lord I am Thy servant whom Thou didst favour before Thou didst create him and after Thou hadst brought him into being :

Thus Thou didst make him one of those whom Thou didst guide to Thy religion ; and gavest him grace to discharge Thy due, and didst guard him with Thy protection and admit him into Thy host and guide him to love Thy friends and hate Thine enemies :

Then Thou didst command him and he failed to obey, and Thou didst check him and he did not refrain ; and Thou didst forbid him from disobeying Thee, and he disobeyed,

1. Lit. hold their handle, i. e.

2. Are their staunch friends.

3. Days of their power.

4. In expectation of their arrival and their command.

آمْرَكَ إِلَى تَهْبِيْقِ الْأَمْعَانَدَةِ لَكَ وَكَلَّا اسْتَكْبَرْ رَأَيْلَكَ بَلْ  
دَعَا هُوَهَا إِلَى مَازِيْلَتَهُ وَإِلَى مَازِيْنَتَهُ وَإِلَى مَاحَدَّتَهُ  
وَأَعَانَهُ عَلَى ذَلِكَ عَدْوُكَ وَعَدْوُهُ فَاقْتَلَ مَعَلِيْهِ عَارِفًا  
بَوْعِيدِكَ رَاجِيَا لِغَفْوَكَ وَأَنْقَاتَجَأْ وُزِيْكَ وَكَانَ أَحَقَّ  
عِبَادِكَ مَعَ مَا مَنَّتَ عَلَيْهِ أَلَا يَفْعَلُ وَهَا آتَانَا ذَاهِبَيْنَ  
يَدِيْكَ صَاغِرًا ذَلِيلًا حَاضِرًا خَاسِعًا خَائِفًا مُعْتَرِفًا  
بِعَظِيمِيْهِ مِنَ الدُّنُوبِ تَحْمِلُتُهُ وَجَلِيلِيْهِ مِنَ الْخَطَايَا  
أَجَرَمُتُهُ مُسْتَجِيْرًا بِصَفْحِكَ لَاهِدًا بِرَحْمَتِكَ مُؤْقِنًا أَنَّهُ  
لَا يُجْيِيْنِي مِنْكَ بِحُجْرَهُ وَلَا يَسْعَنِي مِنْكَ مَا يَنْعُمُ فَعَدْ  
عَلَيَّ بِمَا تَعْوِدُ بِهِ عَلَى مَنْ أَقْتَرَفَ مِنْ تَغْمِيلِكَ وَ  
جَدْ عَلَيَّ بِمَا تَجْوِدُ بِهِ عَلَى مَنْ أَلْقَى بِيَدِهِ إِلَيْكَ مِنْ  
غَفْوَكَ وَامْنَنْ عَلَيَّ بِمَا لَا يَتَعَاظِمُكَ أَنْ تَسْتَعْنَ بِهِ عَلَى  
مَنْ أَمْلَأَكَ مِنْ غُفْرَانِكَ وَاجْعَلْ لِي فِي هَذَا الْيَوْمِ  
تَصْبِيَّاً آنَاءُ بِهِ حَظَا مِنْ رِضْوَانِكَ وَلَا تَرْدَنِي صِفَرَا  
مِمَّا يَنْقِلِبُ بِهِ التُّعَيْدُونَ لَكَ مِنْ عِبَادِكَ وَإِنِّي  
قَدْ لَمْ أَفْتَدِ مُرْمَاقَ مُوْهَةً مِنَ الصَّالِحَاتِ فَقَدْ  
قَدْ مُتْ تَوْحِيدَكَ وَنَفَّيْ أَلَا ضُدَادِ وَالْأَنْدَادِ

Thy command and did what was forbidden by Thee—not by way of enmity to Thee, nor contumacy against Thee! But (because) his desire invited him to that from which Thou hadst dissuaded, and towards that from which Thou hadst threatened !

And (Satan), \* Thy enemy and his helped him in it, so he made attempt to do it, although he knew Thy threat, and hoped for Thy forgiveness and relied on Thy pardon !

And considering the blessings Thou hadst conferred on him, he was the fittest of Thy servants not to have done it !

And behold here I am, in Thy presence, humbled, disgraced, beseeching, crying, afraid,—confessing the heinous sins with which I have burdened myself, and the great errors I have committed !

Seeking shelter in Thy forgiveness, betaking me for refuge to Thy mercy ; believing that no protector would protect me from Thee and no defender would defend me from Thee !

Therefore, confer on me that protection which Thou dost confer on him who erred ; and favour me with that pardon with which Thou dost favour him who stretched forth his hand toward Thee ; and bestow on me that forgiveness which Thou wouldest not deem too much to bestow on him who had hope from Thee !

And, in this day, allot me a portion whereby I may achieve a share of Thy approbation, do not turn me away without that, with which such of Thy servants as worship Thee return (laden) !

And verily, though I have not sent before hand the good deeds sent in advance by them, nevertheless, I have advanced Thy Unity and denial of opponents, equals and

\* Vide the Quran Chapter V. 'Verily Satan is openly your enemy.'

قَالَ شَبَابٌ عَنْكَ وَأَتَيْتُكَ مِنَ الْأَبْوَابِ الَّتِي أَمْرَتَ  
 أَنْ تُؤْتَ مِنْهَا وَتَقْرَبَ إِلَيْكَ بِمَا لَا يَقْرُبُ أَحَدٌ مِنْكَ  
 إِلَّا بِالْتَّقْرِيبِ يَهُ شَهْرًا تَبَعَتْ ذَلِكَ بِالْأَنَابَةِ إِلَيْكَ وَ  
 التَّذَلُّلَ فَإِلَّا سِتَّاً نَاهَيْتَكَ وَحُسْنِ الظَّنِّ بِكَ وَالثِّقَةِ  
 بِمَا عِنْدَكَ وَشَفَعَتْهُ بِرَجَائِكَ الَّذِي قَلَّ مَا يَخِيِّبُ عَلَيْهِ  
 رَاجِيِّكَ وَسَلَّطْتُكَ مَسْئَلَةَ الْحَقِيرِ إِلَيْكَ لِيُلِّي الْبَاسِ  
 الْفَقِيرِ الْخَالِقِ الْمُسْتَعِيْرِ وَمَعَ ذَلِكَ خِفَةٌ وَنَصْرَعَاءٌ وَ  
 تَعْوِيْدًا وَتَلَوِّدًا لَا مُسْتَطِيلًا إِنْكَبْرِي الْمُتَكَبِّرِينَ وَلَا مُتَعَالِيَا  
 يَدَ الْمُطْبِعِيْنَ وَلَا مُسْتَطِيلًا لِشَفَاعَةِ الشَّافِعِيْنَ وَ  
 آنَا بَعْدَ أَقْلَى الْأَقْلَيْنَ وَأَذْلَى الْأَذْلَيْنَ وَمِثْلُ الدَّرَّةِ  
 أَوْ دُونَقَاهِيْمَانَ لَمْ يُعَاجِلِ الْمُسْيَيْنَ وَلَا يَنْدَهُ الْمُتَرْفَيْنَ  
 وَيَلْمَنْ يَمْنَ بِالْقَالَ وَالْعَاشِرِيْنَ وَيَتَفَهَّمْ بِالْأَنْظَارِ  
 الْخَاطِلِيْنَ أَنَّ الْمُسْنَى الْمُعْتَرِفُ الْخَالِطُ الْعَاتِرُ أَنَّ الَّذِي  
 أَقْدَمَ عَلَيْكَ مُجْتَمِعًا أَنَّ الَّذِي عَصَاكَ مُتَعَمِّلًا أَنَّ الَّذِي  
 اسْتَخْفَى مِنْ عِبَادَكَ وَبَارَزَكَ أَنَّ الَّذِي هَابَ عِبَادَكَ وَ  
 أَعْنَتَكَ أَنَّ الَّذِي لَمْ يَرْهَبْ سُلْطَتَكَ وَلَمْ يَخْفَ بَاسَكَ أَنَّ الْجَنَاحَ  
 عَلَى نَفْسِهِ أَنَّ الْمُرْتَهَنَ يَبْلِيْتَهُ أَنَّ الْقَلِيلَ الْحَيَاةَ أَنَّ الْكَوْنَلْ لَعْنَاءَ

similar to Thee : and have come to Thee through the gates through which Thou didst command to come ; and have approached Thee with that, without which none can approach Thee :

And, moreover, I have reinforced this with repentance unto Thee, and abasement and humility in Thy presence, and with good opinion of Thee and reliance on what is nigh Thee ! .

And I have coupled this with hope from Thee, which whosoever entertained was hardly ever disappointed :

And I pray unto Thee like one contemptible, disgraceful, poor, needy, timid and seeking refuge ; And, moreover, (I pray) fearfully, humbly, craving protection and imploring shelter ; neither puffed up with the pride of the haughty, nor lifted up with the conceit of the obedient; nor arrogant on account of the mediation of intercessors :

Aud after all, I am the smallest of the small, and the most insignificant of the despicable, and like an atom or even inferior to it :

Therefore, O Thou who dost not hasten to punishment the workers of evil, nor dost withhold Thy blessings from those brought up in comfort ; and O Thou who favourest the erring with pardon, and indulgest the guilty by allowing time (to mend), I have worked evil, I admit ; I have committed guilt, I have erred ; I am he who made attempt against Thee \* presumptuously ; I am he who disobeyed Thee deliberately I am the man who concealed (my faults) from Thy creatures and committed them in Thy sight ; I am he who feared Thy creatures and felt secure from Thee ; I am he who did not fear Thy power and did not dread Thy wrath ; I am the transgressor against my own soul ; I am the one pledged to my penalties ; I am the possessor of little modesty and enduring distress !

\* Thy commands.

يَحْقِيقَ مَرِّ نَجْبَتَ مِنْ خَلْقِكَ وَمَنِ اصْطَفَيْتَ لِنَفْسِكَ  
 يَحْقِيقَ مَنِ الْخَرْتَ مِنْ بَرِّيَّتِكَ وَمَنِ اجْتَبَيْتَ لِشَأْنِكَ  
 يَحْقِيقَ مَنْ وَصَلَتْ طَاعَتَهُ بِطَاعَتِكَ وَمَنْ جَعَلْتَ مَعْصِيَةَ  
 كَمَعْصِيَّتِكَ يَحْقِيقَ مَنْ قَرَنْتَ مُواْلَاتَهُ بِمُواْلَاتِكَ وَمَنْ  
 نُظِّمَتْ مَعَادَاتَهُ بِمَعَاوَادِكَ تَغَمَّدَ فِي يَوْمِي هَذَا  
 بِمَا تَغَمَّدُ بِهِ مَنْ جَاءَرَ إِلَيْكَ مُتَنَصِّلاً وَعَادَ بِاسْتِغْفارِكَ  
 تَائِبًا وَتَوَلَّنِي بِمَا تَوَلَّ شِلْ بِهِ آهُلَ طَاعَتِكَ وَالزُّلْفَى  
 لَدَيْكَ وَالْمَكَانَةُ مِنْكَ وَتَوَحَّدَ فِي بِمَا تَوَحَّدُ بِهِ مَنْ  
 وَفِي بِعَهْدِكَ وَأَتَقْبَتْ نَفْسَهُ فِي ذَاتِكَ وَاجْهَدَهَا  
 فِي مَرْضَاتِكَ وَلَا تُؤَاخِذْنِي بِتَغْرِيَطِي فِي جَنْيِكَ وَ  
 تَعَدِّي طُورِي فِي حُدُودِكَ وَمُجَاوَرَةِ أَحْكَامِكَ  
 وَلَا تَسْتَدِرْ جُنْيِي بِاِمْلَائِكَ لِي اسْتِدَارِكَ جَمَنْ مَنْ مَنْعِنِي  
 خَيْرَ مَا عِنْدَهُ وَلَمْ يُشْرِكْكَ فِي حُلُولِ نِعْمَتِهِ لِي وَنَهْمِي  
 مِنْ رَقْدَةِ الْغَافِلَيْنَ وَسَنَةِ الْمُسْرِفِيْنَ وَنَعْسَةِ الْمُخَنَّوْلِيْنَ

And for the sake of him whom Thou hast chosen from Thy creation, and for him whom Thou hast elected for Thyself, and for the sake of him whom Thou hast selected from among Thy creatures, and whom Thou hast taken by preference for Thy *mission*: For the sake of him whose obedience Thou hast linked to Thine own ; and (for the sake of) him, disobedience to whom Thou contestest as disobedience to Thee ; and for the sake of him whose love Thou hast placed nigh to Thine own ; and him whose enmity Thou hast fastened to Thine own, protect me, in this day of my life, as Thou dost protect him who crieth unto Thee expressing abhorrence of his sins, and seeketh shelter by asking Thy pardon repentantly !

And deal with me as Thou dealest with those who obey Thee, and those nigh unto Thee, and those of rank in Thy sight :

And distinguish me with that by which Thou dost distinguish him who performed Thy command<sup>1</sup>, and exerted himself for Thee alone<sup>2</sup>, and endeavoured personally to win Thy approbation !

And do not call me to account for my default in serving Thee and transgressing Thy limits<sup>3</sup> and infringing Thy commandments !

And do not gradually<sup>4</sup> seize me by lavishing Thy favours on me, like the gradual seizing of him<sup>5</sup> who denied me the benefit of what he possessed, while he did not join Thee in causing his blessings to descend on me :

And rouse me from the sleep of the neglectful<sup>6</sup>, and slumber of the extravagant<sup>7</sup> and drowsiness of those forsaken by Thee :

1. Fulfilled the covenant made with Thee.

2. Lit. for Thy person.

3. Thy definite laws, or penal laws.

4. i. e. by receiving too many favours a man is apt to feel secure and neglect his duties, and thus become liable to punishment.

5. As Thou wouldest gradually seize him.

6. Negligent.

7. Transgressors.

وَخُلِّيْقِلِيْيُ إِلَى مَا اسْتَعْمَلْتَ بِهِ الْقَانِتِيْنَ وَاسْتَعْبَدْتَ  
 بِهِ الْمُتَعَبِّدِيْنَ وَاسْتَنْقَدْتَ بِهِ الْمُتَهَاوِنِيْنَ وَأَعْذَنِيْ مِمَّا  
 يُبَايِعُنِيْ عَنْكَ وَيَجُولُ بَيْتِيْ وَبَيْنَ حَظِيْ مِنْكَ وَيَصْدِلُنِيْ  
 عَمَّا أَحَوَلَ لَدِيْكَ وَسَهَلَ لَيْ مَسْلَكَ الْخَيْرَاتِ إِلَيْكَ قَ  
 الْمُسَابِقَةَ إِلَيْهَا مِنْ حَيْثُ أَمْرَتَ وَالْمُشَاجَةَ فِيهَا عَلَى مَا أَرَدْتَ  
 وَلَا تَحْقِيقَ فِيمَنْ تَمْحُقُ مِنَ الْمُسْتَخْفِيْنَ بِمَا أَوْعَدْتَ وَلَا هُلْكَيْ  
 مَعَمَنْ تَهْلِكُ مِنَ الْمُتَعَرِّضِيْنَ لِمَقْتِلَكَ وَلَا تُتَبَرِّيْ فِيمَنْ  
 تُتَبِّرُ مِنَ الْمُنْحَرِفِيْنَ عَنْ سُبْلَكَ وَتَخْبِيْ مِنْ غُرَّاتِ الْفَتْنَةِ  
 وَخَلْصُونِيْ مِنْ لَهَوَاتِ الْبَلْوَى وَأَجْزُنِيْ مِنْ آخِذِ الْإِمْلَاءِ  
 وَحُلِّيْ بَيْتِيْ وَبَيْنَ عَدُوِّيْ وَيَضْلِيْ وَهَوَى يُوْ بِعْسَنِيَ وَ  
 مَنْقَصَةَ تَرْهَقْتِيْ وَلَا تَعْرِضْ عَنِيْ اِعْرَاضَ مَنْجَ لَا تَرْضِي  
 عَنْهُ بَعْدَ تَحْسِيلَكَ وَلَا تُؤْلِسِيْ مِنْ الْأَمْلَى فِيكَ شَغَلَيْتَ  
 عَلَيْهِ الْقُنُوطَ مِنْ رَحْمَتِكَ وَلَا تَخْبِيْ بِمَا لَا طَاقَةَ لِيْ بِهِ  
 قَبْهَظَنِيْ مِمَّا تُحْمِلُنِيْ مِنْ قَضْلِ عَبَيْكَ وَلَا تُرْسِلُنِيْ مِنْ يَدِكَ  
 إِرْسَالَ مِنْ لَا خَيْرَ فِيهِ وَلَا حَاجَةَ إِلَيْكَ إِلَيْهِ وَلَا إِنْابةَ لَهُ  
 لَهُ

And guide my heart to that in which Thou didst employ those that pray, and by means of which Thou didst cause the devout to worship, and whereby Thou didst save the lazy (indolent) !

And save me from that which would remove me from Thee, and intervene between me and my share from Thee and restrain me from what I desire to obtain from Thee !

And make it easy for me to walk virtuously toward Thee, and to compete for excellence therein according to Thy command, and to persevere therein as desired by Thee !

And do not destroy me along with those who treated Thy threat lightly and whom Thou hast resolved to destroy ; and do not ruin me along with those who exposed themselves to Thy wrath and whom Thou hast decreed to ruin ; and do not annihilate me along with those who turned away from Thy paths and whom Thou hast determined to annihilate !

And deliver me from the severities of temptation, and liberate me from the jaws of calamity, and save me from seizure by lavishing favours ; and intervene between me and the enemy who would mislead me, and the passion that would ruin me, and the blemish that would overwhelm me !

And do not turn away from me as Thou wouldest turn away from him with whom Thou wouldest never be reconciled after Thy wrath !

And do not let me despair of hope from Thee, so that the despair of (obtaining) Thy mercy may overpower me !

And do not favour me with that which I have no strength to bear ; for then I would be crushed by what Thou wouldest lavish upon me of the excess of Thy love !

And do not let me go from Thy hand, like abandoning him in whom there is no good, and whom Thou dost not require, and for whom there is no repentance !

وَلَا تَرْمِيْ رَهْبَيْ مَنْ سَقَطَ مِنْ عَيْنِ رِعَايَاتِكَ وَمَنْ اسْتَهَلَ  
عَلَيْهِ الْخُزْيُ مِنْ عِنْدِكَ بَلْ خُذْ بَيْدَيْ مِنْ سَقْطَةِ  
الْمُرْدَدِينَ وَهَلَةِ الْمُتَعَسِّفِينَ وَزَلَّةِ الْمُغَزُورِينَ  
وَوَرْطَةِ الْهَالِكِينَ وَعَافِيَيْ مِنَ الْبَتَلَتَ بِهِ طَبَقَاتِ عَيْدَلَةِ  
وَإِمَائِكَ وَبَلْغَيْ مَبَالَغَ مَنْ عُنِيتَ بِهِ وَأَعْنَتَ عَلَيْهِ  
وَرَضِيَتَ عَنْهُ فَأَعْشَتَهُ حَمِيدًا وَتَوَفَّيْتَهُ سَعِيدًا  
وَطَوْقِيَ طَوْقَ الْأَقْلَاعِ عَمَّا يُحِيطُ الْحَسَنَاتِ وَيَدُ هَبُ  
بِالْبَرَكَاتِ وَأَشِيرُ قَلْبِيَ الْأَرْدَجَارِعَنْ قَبَائِيَ السَّيِّئَاتِ  
وَقَوَاضِيَ الْحَوَابَاتِ وَلَا تَشْغُلِي بِمَا لَا أُدْرِكُهُ إِلَيْكَ  
عَمَّا لَا يُرِضِيَكَ عَيْنِي نَعِيَّهُ وَأَنْزِعُ مِنْ قَلْبِي حَبَّ دُنْيَا  
دَنِيَّةٍ تَنْهَى عَمَّا عِنْدَكَ وَنَصْدُلُ عَنِ ابْتِغَاءِ الْوَسِيلَةِ  
إِلَيْكَ وَتُنْهَى هِلْ عَنِ التَّقْرِبِ مِنْكَ وَزَيْنَ لِي التَّفَرِدَ  
بِمُنَاجَاتِكَ بِاللَّيْلِ وَالنَّهَارِ وَهَبْ لِي عِصْمَهُ تُدْنِيَّيِ  
مِنْ خَشِيَّكَ وَنَقْطَعِي عَنْ رُكُوبِ مَحَارِمَكَ وَتُقْلِنِي  
مِنْ آسِرِ الْعَظَائِمِ وَهَبْ لِي التَّطْهِيرَ مِنْ دَنَسِ الْعِصَيَانِ وَ  
أَذْهَبْ عَيْنِي دَرَنَ الْخَاكِيَا وَسُرْبُلْيَ بِسْرَايِ عَافِيَتِكَ وَرَدِّي

And do not reject me like rejecting him, who hath fallen from Thy regard, and who has been subjected to disgrace by Thee !—Nay, catch hold of my hand, so as to prevent me from falling like those who fell into ruin, and from negligence of those who went astray, and from the error of the proud, and the fate of those that perished !

And give me security from that with which Thou didst test Thy servants, male and female, of different classes ; and cause me to reach the destination of him whom Thou hast favoured, and on whom Thou hast conferred blessings and whom Thou hast approved ; so Thou madest him live a praiseworthy life, and didst cause him to die a lucky death !

And put round my neck the collar of abstinence from that which would cause loss of good deeds and would take away blessings !

And teach my heart to avoid the evils of wickedness and the ignominies of sin !

And do not engage me in that which I cannot achieve, except through Thee, so as to give me occasion to neglect that except which none other would satisfy Thee with me !

And root out from my heart the love of sordid world, which prevents from (achieving) that which is nigh Thee, and keeps away from obtaining the means <sup>1</sup> toward Thee, and causes (men) to forget to approach Thee !

And make it agreeable to me to commune with Thee in solitude, by night and day ; and give me a chastity that would bring me nearer to Thy fear <sup>2</sup>, and restrain me from committing things forbidden by Thee and deliver me from the bondage of the great sins ! And grant me purity from the taint of disobedience, and remove from me the dirt of errors, and clothe me with the garment of Thy protection, and cover

1. i. e. the means of approaching Thee or winning Thy approbation.

2. Make me realise the punishment Thou wouldest inflict in case of disobedience.

يَرَادَةَ مُعَافَاتِكَ وَجَلْلِينِي سَوَابِعَ نَعْمَائِكَ وَظَاهِرُ لَدَيْكَ  
 فَضْلَكَ وَطَوْلَكَ وَآيْدِنِي شَوْفِيقَكَ وَتَسْلِيدِكَ وَأَعْيَنِي  
 عَلَى صَالِحِ الْيَسَّةِ وَمَرْضِي الْقَوْلِ وَمُسْتَحْسِنِ الْعَمَلِ وَلَا تَكْلِينِي  
 إِلَى حَوْلِي وَقُوَّتِي مُؤْنَ حَوْلَكَ وَقُوَّتِكَ وَلَا تَخْزِنِي  
 يَوْمَ تَبْعَثِنِي إِلَيْكَ وَلَا تَضْحِي بَيْنَ يَدَيْ أَوْلَيَاكَ  
 وَلَا تُسْنِي ذَكْرَكَ وَلَا تُنْهِي هَبْ عَنِي شُكْرُكَ وَبَلْ أَلْزَمْنِي  
 فِي آحْوَالِ السَّهُوِيْعَنْدَ غَفَلَاتِ الْجَاهِلِيْنَ لَا لَيْكَ قَ  
 أَوْ نِعْنِي أَنْ أُثْنِي بِمَا أَوْلَيْتِنِي وَأَعْرِفَ بِمَا أَسْدَيْتَهُ  
 إِلَيْكَ وَاجْعَلْ رَغْبَتِي إِلَيْكَ فَوْقَ رَغْبَةِ الرَّاغِبِيْنَ وَحَمْدِي  
 إِيَّاكَ فَوْقَ حَمْدِ الْحَامِدِيْنَ وَلَا تَخْذُنْ لِيْنِي عَنْدَ قَانِتِي  
 إِلَيْكَ وَلَا تُهْلِكِنِي بِمَا أَسْدَيْتَهُ إِلَيْكَ وَلَا تُجْبِهِنِي بِمَا جَبَهَتْ  
 يَهُ الْمُعَايِدِيْنَ لَكَ قَانِنَ لَكَ مُسِلِمٌ أَعْلَمُ أَنَ الْجَهَةَ لَكَ وَإِنَّكَ  
 أَوْلَى بِالْفَضْلِ وَأَغْوَدُ بِالْأُحْسَانِ وَأَهْلُ التَّقْوَى أَهْلُ الْمَغْفِرَةِ

me with the mantle of Thy pardon <sup>1</sup> and enrobe me with the most perfect of Thy favours, and strengthen me with Thy bounty and goodness, and help me with Thy grace and guidance !

**And help me to form good resolution, utter agreeable words and do praiseworthy deeds !**

**And, save Thy power and strength, do not entrust me to the care of my own power and strength !**

**And do not disgrace me at the day Thou wilt raise me (from the dead) to meet Thee, and do not put me to shame before Thy friends !**

**And do not let me forget to remember Thee ; and do not divest me of the sense of gratitude due to Thee ; but *impose* it upon me on occasions of oblivion, when the ignorant are forgetful of Thy favours !**

**And inspire me to praise Thee for what Thou hast conferred on me, and to acknowledge that with which Thou hast blessed me !**

**And let my love for Thee be above the love of all the lovers, and my praise of Thee above the praise of all those who praise !**

**And do not forsake me when I have need of Thee, and do not ruin me for what I sent toward Thee ! <sup>2</sup>**

**And do not turn me <sup>3</sup> away as Thou turnest away Thy enemies ; for verily I am obedient to Thee !**

**I know that the argument is in Thy favour, and Thou art the most worthy to do kindness and repeatest Thy benevolence, and deservest to be feared, and art worthy to forgive ;**

1. Safety.

2. i. e. acts of disobedience to Thee committed in the past. According to another reading the meaning would be, "do not ruin me by lavishing favours on me."

3. Lit. do not smite me on the brow, (in order to reject).

وَآتَكَ بِأَنْ تَعْفُوَ وَلِي مِنْكَ بِأَنْ تُعَاقِبَ وَآتَكَ بِأَنْ  
 تَسْتَرِّ أَقْرَبَ مِنْكَ إِلَى أَنْ تَشْهَرَ فَأَخْيَرْنِي حَيَاةً طَيِّبَةً تَنْتَظِمُ  
 بِمَا أَرِيدُ وَتَبْلُغُ مَا أُحِبُّ مِنْ حَيَاةً لَا أُحِبُّ مَا تَكْرَهُ وَلَا أَرِيدُ  
 مَا نَهَيْتَ عَنْهُ وَأَمْتَنِي مَيْتَةً مَنْ يَسْعَى نُورًا بَيْنَ يَدَيْهِ  
 وَعَنْ يَمِينِهِ وَذَلِيلَتِي بَيْنَ يَدَيْكَ وَأَعْزَزْنِي عِنْدَ خَلْقِكَ  
 وَضَعَنِي إِذَا خَلَوْتُ بِكَ قَارُونَعَنِي بَيْنَ عِبَادَكَ وَأَغْنَنِي  
 عَمَّنْ هُوَ غَنِيٌّ عَنِي وَرِزْنِي إِلَيْكَ فَاقَةً وَفَقْرًا وَأَعْذَنِي  
 مِنْ شَمَائِلِهِ الْأَعْدَاءِ وَمِنْ حُلُولِ الْبَلَاءِ وَمِنَ الدُّلُّ وَ  
 الْعَنَاءِ تَغْمَدْنِي فِيمَا أَطْلَعْتَ عَلَيْهِ مِنِّي بِمَا يَتَعَمَّدُ بِهِ  
 الْقَادِرُ عَلَى الْبَطْشِ لَوْلَاحْمَدَهُ وَالْأَخِذُ عَلَى الْجُنُبِ سِرَّهُ  
 لَوْلَا أَنَّا ثُلَّهُ وَإِذَا سَرَّتِي بِقَوْمٍ فِتْنَةً أَوْ سُوءَ فَلَحْيَنِي  
 مِنْهَا لِوَادِيَكَ وَإِذَا مُنْقَمِنِي مُقَامَ فَضِيْحَةٍ فِي دُنْيَاكَ  
 فَلَا تُقْنِنِي مِثْلَهُ فِي أَخْرَتِكَ وَأَشْفَعُ لِي أَوْ أَشْلَأَ  
 مِنْكَ بِأَوْ أَخْرِهَا وَقَدِيمَ فَوَابِدِكَ بِمَحْوِ اِدْبَهَا وَ  
 لَا تَمْلِدُ دُنْيَ مَدَّا يَقْسُو مَعَهُ قَلْبِي وَلَا تَقْرَعْنِي قَارِعَةً

and that it becometh Thee more to pardon than to punish ; and that Thou art more likely to screen (a fault) than to publish (it).

Therefore, make me live a pure life that would include in itself what I desire, and would achieve what I love, in such a manner that I may not do what Thou hatest, and may not commit what Thou hast forbidden !

And make me die the death of him whose light walketh before him and on his right hand : and make me humble in Thy presence ; and cause me to be honoured by Thy creatures ; and degrade <sup>1</sup> me when I am with Thee in solitude, and exalt me among Thy servants !

And make me independent of him who is independent of me, and let my wants and needs toward Thee increase, and save me from reproaches of the enemies, and from visitation of calamity and from ignominy and sorrow !

And as regards my conduct that has come to Thy knowledge, screen me with a curtain with which he would screen who has power to seize, if he had no forbearance ; and he who can capture for crime, if he had no patience.

And when Thou resolvest to try or afflict any people, then save me from it—I crave Thy protection !

And since Thou hast not placed me in a disgraceful situation in this world,<sup>2</sup> then do not place me in a similar position hereafter.<sup>3</sup>

And double for me Thy previous favours with subsequent ones, and Thy past blessings with fresh ones !

And do not put me to strain with a tension that would harden my heart ; and do not afflict me with a calamity that

1. i. e. give me a sense of my unworthiness when I commune with thee in solitude.

2. Lit. in Thy world.

3. Lit. in Thy subsequent world.

يَدْ هَبْ لَهَا بَهَائِيْ وَلَا شَمْسِيْ خَسِيْسَةً يَصْعُرُ لَهَا قَدْ رِيْ  
 وَلَا نَقِيْصَةً يَجْهَلُ مِنْ أَجْلِهَا مَكَانِيْ وَلَا تَرْعَيْنِيْ رَوْعَةً  
 أَبْلَسْ يَهَا وَلَا خِيْفَةً أَوْ جَسْ دُونَهَا جَعْلَ هَيْبَتِيْ نِيْ  
 وَعِيدَلَكَ وَحَدَّرِيْ مِنْ إِعْدَادِكَ وَإِنْدَادِكَ وَرَهْبَتِيْ  
 عِنْدَ تِلَاقَةً أَيَا تِلَاقَ وَأَعْمَرْتِيْ يَا يَقَاظِيْ فِيهِ لِعِبَادَتِكَ  
 وَنَقْرَدِيْ يَا التَّهَجْدِكَ وَتَجْرِدِيْ يُسْكُونِيْ إِلَيْكَ وَإِنْزَالِ  
 حَوَّا يَهْيَيْ إِلَكَ وَمَنَازَلِيْ إِيَّاكَ فِي فَكَالِكَ رَقْبَتِيْ مِنْ نَارِكَ  
 قَرَاجَارَتِيْ مِمَّا فِيهِ أَهْلُهَا مِنْ عَذَابِكَ وَلَا رَتَدْ سُرِيْ  
 فِي مُطْغِيَيْنِيْ عَامِهَا وَلَا فِي غَمْرَتِيْ سَاهِيَّا حَشِيْ حَيْنِيْ وَ  
 لَا يَجْعَلُنِيْ عِظَةً لِمَنْ الْعَظَ وَلَا نَكَالًا لِمَنْ اعْتَبَرَ وَلَا فِتْنَةً  
 لِمَنْ نَظَرَ وَلَا تَمْكُرْتِيْ فِيمَنْ تَمْكُرْبِهِ وَلَا سَتَبِيلُكِيْ  
 غَيْرِيْ وَلَا تُغَيِّرْتِيْ إِبْسَانًا وَلَا تُبَدِّلَ لِيْ حَسَمًا وَلَا تَخْذِلْيْ  
 هُزُرًا حَلْقَكَ وَلَا تُخْرِيَّا لَكَ وَلَا تَبْعَدَ إِلَّا لِمَرْضَاتِكَ  
 وَلَا مُمْتَهَنًا إِلَّا بِالْأَنْقَاتِمِلَكَ وَآوْجِدُنِيْ بَرْدَ حَفْوَلَكَ  
 وَحَلَوَةً رَحْسَتِكَ وَرُؤْحِلَكَ وَرُجَاحَنِكَ وَجَتَّةً نَعْيَمَكَ

would take away my honour ; and do not visit me with a disgrace that would diminish my respect, nor with a blemish whereby my position may be ignored !

And do not smite me with a terror whereby I may become hopeless, nor with a fear that may terrify me (to excess).

Let my dread consist in Thy threat, and my fear in Thy having left no excuse and in Thy warning, and my awe in reading Thy verses !

And let my night be occupied by my keeping awake therein, to worship Thce ; and my loneliness with offering Tahajjud prayer unto Thee ;<sup>1</sup> and my solitude with peaceful communion with Thee, and laying my wants before Thee, and persistently beseeching Thee to deliver my neck from Thy Fire and to protect me from Thy torment which the people of hell undergo !

And do not leave me bluid in my perverseness nor plunged in oblivion till the time of death !

And do not make me an admonition to those who seek admonition, nor an example of punishment to those who take warning, nor a temptation to those who meditate !

And do not make me neglectful along with those whom Thou makest neglectful, and do not substitute another in my place, and do not alter my name, and do not change my body !<sup>2</sup>

And do not make me a laughing-stock for Thy creatures, nor an object of ridicule to Thee, nor a follower of anything save Thy will, nor employ me except in wreaking vengeance for Thee !

And make me intuitively feel the coolness of Thy pardon, and the sweetness of Thy mercy, Thy comfort, Thy consolation and the garden of Thy blessings !

1. The Tahajjud prayers are those offered in the small hours of the night.

2. The reference is perhaps to the change of skin for punishment, mentioned in the Quran.

وَآذْقِنِي طُعْمَ الْفَرَاغِ لِمَا تَحْبُّ بِسَعَتِكَ مِنْ سَعْتِكَ وَلَا جِئْتَهَا  
 فِيمَا يُرِيكَ لَدَيْكَ وَعِنْدَكَ وَآتَحْفِنِي بِحُفَّتِكَ نَعْفَاتِكَ وَاجْعَلْ  
 تِجَارَتِي رَابِحَةً وَكَرِتِي غَيْرَ خَاسِرَةً وَآخْفِنِي مَقَامَكَ  
 وَشَوَّقْتِنِي لِقَائِكَ وَتُبْ عَلَى تَوْبَةِ نَصُوحَةٍ لَا تُبْقِي مَعَهَا  
 دُنُوبًا صَغِيرَةً وَلَا كَبِيرَةً وَلَا تَذَرْ رُمَعَهَا عَلَكِنِي وَلَا سِرِيرَةً  
 وَأَشْرَعَ الْغَلَّ مِنْ صَدْرِي لِلْمُؤْمِنِينَ وَاعْطِفْ بِعَتْلِي  
 عَلَى الْخَاطِئِينَ وَكُنْ لِي كَمَا تَكُونُ لِلصَّالِحِينَ وَحِلْنِي حِلْيَةً  
 الْمُسْتَقِينَ وَاجْعَلْ لِي لِسَانَ صَدُوقَ فِي الْعَالَمِينَ وَذِكْرًا  
 تَأْقِيًّا فِي الْأَخْرَى وَوَافِنِي عَرْصَةً الْأَوَّلِينَ وَتَسِمْ سُبُوغَ نَعْتِكَ عَلَى  
 وَظَاهِرِكَ كَمَا تَهَالِكَ لِلْأَمْنِ فَوَاثِدَكَ يَدَيَ وَسُقْنَ كَرَائِمَةَ  
 مَوَاهِبِكَ إِلَيَّ وَجَأْرِي الْأَطْيَابِينَ مِنْ أَوْلَيَاءِكَ فِي  
 الْخَنَانِ الَّتِي زَيَّنْتَهَا لَا صَفِيَّاً لَكَ وَجَلَّنِي شَرَائِقَ نَحْلَكَ  
 فِي الْمَقَامَاتِ الْمُعَدَّةِ لِأَجْبَائِكَ وَاجْعَلْ لِي عِنْدَكَ  
 مَقْيَلًا أَوْيَ لِلْيَهُ مُطْبَئَنًا وَمَثَابَةً أَتَبُوءُهَا وَأَقْرَعْيَنَا وَلَا  
 تَفَاسِي بِعَيْنِي أَنْ الْجَرَاثِيرُ وَلَا تَهْلِكِي يَوْمَ تَبْلَى السَّرَّايرُ وَ

And, with Thy boundless wealth, let me relish the taste of freedom from care (that I may employ myself) in what Thou lovest, and exert myself in that which would bring me closer to Thee and nearer Thee !

And present me with one of Thy presents, and let my commerce be profitable, and my return be without loss !

And make me fear Thy position <sup>1</sup>, and eager to meet Thee ; and let my repentance be sincere and acceptable, whereby Thou mayest leave no sin (unforgiven), neither small nor great ; and whereby Thou mayest remove every blemish evident or hidden.

And remove from my breast the grudge against true believers, make my heart tender to the meek, and be to me as Thou art to the righteous, and adorn me with the ornament of the pious, and ordain for me a truthful tongue among the future generations <sup>2</sup> and a lasting memory among the posterity !

And take me to the *field* of the excellent bygones <sup>3</sup>, and accomplish the perfection of Thy blessings on me and let their advantages to me be repeated, and fill both my hands with Thy benefits and direct Thy magnificent gifts towards me !

And make me a neighbour to the most holy of Thy friends, in the paradise, which Thou hast adorned for Thy chosen ones ; and enrobe me with Thy noble gifts, in the abodes provided for Thy friends ; and let me have near Thee a resting place to which I may retire satisfied, and a place of retirement wherein I may rest and cool my eyes !

And do not measure <sup>4</sup> me by my great sins, and do not ruin me at the day when secret acts shall be put to trial, and

1. Not used here in physical sense ; has the same meaning as in the phrase 'man of position.'
2. Cf. The Quran ; i. e. be pleased to so ordain that the future generations may speak of me truthfully.
3. i. e. men of bygone ages who excelled in piety and virtue.
4. According to another reading—do not pry into my great sins.

آزِلُ وَادْرَا نَعِيْهِ كُلَّ شَلَقٍ وَشُبْهَةٍ وَاجْعَلْ لَيْ فِي الْحَتْقَ  
 طَرِيقًا مِنْ كُلِّ وِجْهٍ وَآخِذْ لَيْ قِسْمَ السَّوَاهِبِ مِنْ  
 نَوَالِكَ وَوَقِرْ عَلَى حُظُوطِ الْأَهْمَانِ مِنْ إِفْضَالِكَ  
 وَاجْعَلْ قَلْبِيْ وَأَثْقَابِيْ سَاعِدَكَ وَهَتِيْ مُسْتَغْرِيْ غَالِيْهَا هُوَ  
 لَكَ وَاسْتَعِيلُنِيْ بِمَا اسْتَعِيلُ بِهِ خَاصَّتَكَ وَآشْعَرْ  
 قَلْبِيْ عِنْدَ دُهُولِ الْعُقُولِ طَاعَتَكَ وَاجْعَلْ لَيْ الْغَنِيَّ  
 قَالْعَقَافَ وَالدَّعَةَ وَالْمَعَافَاتَ وَالصَّحَّةَ وَالسَّعَةَ  
 وَالظَّمَانِيْنَةَ وَالْعَافِيَّةَ وَلَا تُخْيِطْ حَسَنَاتِيْ بِمَا يَشُوْبُهَا  
 مِنْ مَعْصِيَاتِكَ وَلَا خَلُوْا فِي بِمَا يَعْرِضُ لَيْ مِنْ نَزَعَاتِ  
 فِتْنَاتِكَ وَصُنْ وَجْهِيْ عَنِ الْطَّلَبِ إِلَى أَحَدِيْ مِنَ الْعَالَمِيْنَ  
 وَذِيْنِيْ عَنِ التِّمَاسِ بِمَا عِنْدَ الْفَاقِيْنَ وَلَا تُجْعَلْنِيْ  
 لِلظَّالِمِيْنَ ظَهِيرًا وَلَا لَهُمْ عَلَى تَحْكُمِيْكَ سَيَّدًا قَ  
 نَصِيرًا وَحُظْنِيْ مِنْ حَيْثُ لَا آعْلَمُ حِيَا طَهَةً تَقْتِيْنِيْ هَمَا  
 وَافْتَهَ لَيْ أَبْوَابَ تَوْبَتِكَ وَرَحْمَتِكَ وَرَأْفَتِكَ وَرِزْقِكَ  
 الْوَاسِعِيْ إِلَيْكَ مِنَ الرَّاغِبِيْنَ وَآتِمْ لَيْ إِنْعَامَكَ إِنْكَ خَيْرَ الْمَنْعَمِيْنَ

remove from me every doubt and uncertainty, and ordain for me a path to truth from every direction !

And increase for me the shares of gifts, from Thy bounty ; and enhance for me the portions of goodness, from Thy generosity !

And let my heart rely on what is nigh Thee ; and let my mind be free (from cares) to do what would please Thee ; and employ me in that in which Thou dost employ Thy chosen ones, and imbue my heart with obedience to Thee when the intellects are neglectful !

And grant me prosperity, and chastity, and comfort, and safety, and health, and opulence, and peace and security !

And do not *annul* my good deeds on account of their being vitiated with acts of disobedience to Thee ; and do not spoil my solitudes with the occurrence of corrupt thoughts as a test from Thee !

And preserve my countenance <sup>1</sup> from begging of any one of the people of the world, and restrain me from seeking <sup>2</sup> what the wicked possess !

And do not let me be a supporter of tyrants, nor their helper and assistant in obliterating Thy Book !

And compass me, in a manner I may not know, with an enclosure whereby to protect me ; and open for me the doors of repentance to Thee, and of Thy mercy, and grace and ample subsistence ; verily I am one of those who beg of Thee !

And accomplish for me Thy reward, verily, Thou art the best giver of reward !

1. Honour.

2. Requesting.

وَاجْعَلْ بَاقِيَ عُمُرِي فِي الْحِجَّةِ وَالْعُمَرَةِ ابْتِغَاءً وَجِهْكَ  
 يَارَبَ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّلِيفِينَ  
 الطَّاهِرِينَ وَالسَّلَامُ عَلَيْهِ وَعَلَيْهِمَا أَبَدًا لَا يُبْدِيُنَّ

And ordain the rest of my life (to be spent) in making  
the Hajj and the Omrah (the great pilgrimage and the lesser)  
to achieve Thy approbation, O Lord of the worlds !

And may God favour Mohammad and his Al (family)  
the pure, the holy ; and peace be on him and them for ever  
and ever !

وَكَانَ مِنْ دُوَّارِ عَائِدٍ عَلَيْنَا هُمُ الظَّاهِرُونَ وَالْجَمِيعُونَ  
 اللَّهُمَّ هَذَا يَوْمٌ مُبَارَكٌ وَالْمُسْلِمُونَ فِيهِ مُجْتَمِعُونَ  
 فِي حَافِظَاتِ أَرْضِكَ يَشْهَدُ السَّائِلُونَ مِنْهُمْ وَالظَّالِمُونَ  
 الرَّاغِبُ وَالرَّاهِبُ وَأَنْتَ النَّاَظِرُ فِي حَوَائِجِهِمْ فَاسْتَأْتِ  
 بِحُجُودِكَ وَكَرَمِكَ وَهَوَانِ مَا سَعَلْتُكَ عَلَيْكَ أَنْ تُصْلِيَ  
 عَلَى هُمَّيْقَادِهِ وَأَسْتَأْتِ اللَّهُمَّ رَبَّنَا يَا أَنَّكَ الْمَلَكُ وَلَكَ الْحَمْدُ  
 لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الْكَرِيمُ الْحَنَانُ الْمَنَانُ ذُو الْجَلَانِ وَلَا كُرَامَيْدُ يُعْ  
 السَّمَاوَاتِ وَالْأَرْضِ مَهْمَا قَسَمْتَ بَيْنَ عِبَادِكَ الْمُؤْمِنِينَ مِنْ  
 خَيْرِكَ وَعَاقِبَةِ أَوْرَكَهُ أَوْهُدْيَ أَوْعَمْلَ يَطْاعِتَكَ أَوْخَيْ  
 تَمْنُّ بِهِ عَلَيْهِمْ تَهْدِيْهُمْ بِهِ إِلَيْكَ أَوْتَرْفَعُ لَهُمْ عِنْدَكَ  
 دَرْجَةً أَوْتَعْظِيْهِمْ بِهِ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ وَأَسْتَأْتِ اللَّهُمَّ  
 يَا أَنَّكَ الْمَلَكُ وَالْحَمْدُ لِلَّهِ إِلَّا أَنْتَ أَنْتَ أَنْ تُصْلِيَ عَلَى  
 هُمَّيْقَادِكَ وَرَسُولِكَ وَحَمِيلِكَ وَصَفْوَتِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ  
 وَعَلَى أَلِّ هُمَّيْدِيْنَ الْأَبْرَارِ الظَّاهِرِيْنَ الْأَخْيَارِ صَلَوةً لَا يَقُولُ  
 عَلَى احْصَابِهِمَا إِلَّا أَنْتَ وَأَنْ تُشْرِكَنَا فِي صَالِحِيْمَنْ دَعَاكَ فِي هَذَا  
 الْيَوْمِ مِنْ عِبَادِكَ الْمُؤْمِنِينَ يَا رَبَّ الْعَالَمِينَ وَأَنْ تَغْفِرْلَنَا وَلَهُمْ إِنَّكَ  
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ لِلَّهُمَّ إِلَيْكَ تَعْلَمُ شَيْئًا بِحَاجَتِيْ وَبِكَ أَنْزَلْتُ الْيَوْمَ  
 فَقِيرِيْ وَفَاقِيْ وَمَسْكَنَتِيْ وَإِنِّي بِمَغْفِرَتِكَ وَرَحْمَتِكَ أَوْثَقْ مِنْيَ بِعِلْمِكَ

#### 48. His prayer at the festival of sacrifice and on Friday.

O Lord, this is a blessed day and the Moslems are, therein, gathered in regions of Thy earth : such of them as have to beg, and those that seek after anything, and those that love anything and those that fear are all present, and Thou art attending to their wants.

Therefore, I beg Thee, on account of Thy bounty and generosity and my request being easy for Thee to grant, to bless Mohammad and his Al (family) :

And I pray Thee O Lord, our sustainer, because unto Thee belongeth all sovereignty and all praise—there being no God but Thee, the Forbearing, the Generous, the Gracious, the Benevolent, the Possessor of Majesty and Glory, the Creator of the heavens and the earth, to amplify my share and portion of whatever Thou distributest among Thy believing servants of good, or safety, or blessing, or guidance, or grace to serve Thee ; or any other benefit Thou conferrest on them and thereby guidest them toward Thee, or exaltest them, nigh Thee, in rank ; or, thereby, givest them any of the blessings of this world and hereafter !

And I beg Thee O Lord, for to Thee belongeth all sovereignty and praise—there being no God except Thee, to bless Mohammad, Thy servant and Thy apostle, and Thy friend, and Thy elected one and Thy chosen one out of Thy creation ; and the Al (family) of Mohammad, the righteous, the holy, the virtuous with a blessing which none would be able to reckon except Thee : and to include us among the righteous ones of Thy believing servants who prayed unto Thee, this day, O Lord of the worlds ;—and to forgive us and them ; verily Thou hast power for all things !

O Lord I have resolved to prefer my request to Thee, and have, this day, laid before Thee, my need, my want and my indigence ; and, verily, I have greater confidence in Thy forgiveness and Thy mercy than in my (good) actions ; and,

لَمْ يغفِرْتُكَ وَرَحْمَتِكَ أَوْ سَمِّيْنَ دُنْوَيْنِيْ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ  
 مُحَمَّدٍ وَتَوَلَّ قَضَاءَ حُلْلٍ حَاجَةً هِيَ لِيْ بِقُدُّورِكَ عَلَيْهَا قَ  
 تِسِيرِيْذِ لِكَ عَلَيْكَ وَبِفِقْرِيْ إِلَيْكَ وَغِنَامَ عَيْنِيْ فَنَارِيْ  
 لَمْ يَصِبْ خَبِيرًا قُطْرًا لَامْنَاكَ وَلَمْ يَعْرِفْ عَيْنِيْ سُوَاءَ قَطْ  
 أَحَدٌ غَيْرِكَ وَلَا أَرْجُوكَ لَامْرَا خَرَنِيْ وَدُنْيَا يَسْوَالَكَ  
 أَللَّهُمَّ مَنْ تَهْيَا وَتَعْبَا وَأَعْدَّ وَاسْتَعْدَ لِوَفَادَةِ إِلَيْكَ  
 مَخْلُوقِيْ رَجَاءَ رِفْدِكَ وَنَوَافِلِكَ وَظَلَبَ نَيْلِكَ وَجَائِزَتِهِ  
 فِي إِلَيْكَ يَا مَوْلَايَيْ كَانَتِ الْيَوْمَ تَهْيَيْتِيْ وَتَعْبِيَتِيْ وَإِعْدَادِيْ  
 وَاسْتَعْدَادِيْ رَجَاءَ عَفْوِكَ وَرِفْدِكَ وَظَلَبَ نَيْلِكَ  
 وَجَائِزَتِكَ أَللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَلَا تُخْبِيْ  
 الْيَوْمَ بِذِلِكَ مِنْ رَجَائِيْ يَا مَنْ لَا يُحْفَنِيْ سَائِلٌ قَلَّ  
 يَنْقُصُهُ نَائِلٌ فَإِنِّي لَمْ أَتِكَ ثِقَةً مِتْنِيْ بِعَمَلِ صَارِيجَ  
 قَدَّمْتَهُ وَلَا شَفَاعَةَ مَخْلُوقِيْ رَجُونَهُ أَلَا شَفَاعَةَ مُحَمَّدٍ وَ  
 آهُلَ بَيْتِهِ عَلَيْهِ وَعَلَيْهِمْ سَلَامُكَ أَتَيْتُكَ مُقْرَأً إِنَّا لَجُرْمَرَوْ  
 أَلَا سَاءَةَ إِلَى نَفْسِيِّيْ أَتَيْتُكَ أَرْجُو عَظِيمَ عَفْوَكَ الَّذِيْ عَفَوْتَ  
 بِهِ عَنِ الْخَاطِئِيْنَ ثُمَّ لَمْ يَسْنَعْكَ طُولُ عُلُوِّ فِيهِمْ عَلَى  
 عَظِيمِ الْجُرْمَرَانَ عُلُوتَ عَلَيْهِمْ بِالرَّحْمَةِ وَالْمَغْفِرَةِ فَمَنْ أَمَنَ  
 رَحْمَتَهُ وَاسْعَةُ وَعْفَوَهُ عَظِيمٌ يَا عَظِيمُ يَا عَظِيمُ يَا كَبُرُّ

verily, Thy forgiveness and mercy are far more ample than my sins !

Therefore, bless Mohammad and his Al (family), and undertake to satisfy every want I have, because Thou hast power over it, and it is easy for Thee to fulfil ; and because I have need from Thee and Thou hast no need from me :

For verily, I never, never received any good, but from Thee ; and none other than Thee ever turned away evil from me ; and I do not expect (any good) to my interest in this world and hereafter, except from Thee !

O Lord whoever \* may have determined and resolved and prepared and become ready to go to a creature in expectation of his gift and his bounty and in search of his favour and his reward ;—but toward Thee O my Lord, hath been, today, my resolve and my preparation, and my readiness in the hope of Thy forgiveness and favour, and in search of Thy bounty and reward !

O Lord, therefore, bless Mohammad and his Al (family), and do not, this day, disappoint me of my hope, O Thou whom no request can prevent (from giving) and to whom no bounty causeth loss ! For, verily, I have not come to Thee relying, on my part, on any good deed I may have done in the past ; nor trusting in the mediation of any creature I may hope for, save the intercession of Mohammad and his Ahlu-bait (the members of his house)—Thy peace be on him and on them :

I have come to Thee confessing my sin and my having done evil to my own soul ; I have come to Thee, hoping for Thy great pardon, whereby Thou forgavest the erring : moreover, their long continuance in great sins did not prevent Thee from repeating Thy mercy and forgiveness to them !

Therefore, O Thou whose mercy is ample, and whose pardon is great ! O Great ! O Great ! O Generous !

\* Or, others may have etc.

يَا كَرِيمَ صَلَّى عَلَى مُحَمَّدٍ قَالَ حُسْنَهُ وَعُدُّهُ عَلَيْهِ بَرَحْمَاتٍ وَ  
 تَعْطُفُ عَلَيْهِ بِقُضَايَا وَتَوَسَّعُ عَلَيْهِ بِمَغْفِرَاتِكَ الْلَّهُمَّ إِنَّ هَذَا  
 الْمَقَامَ لِخُلْفَاءِكَ وَأَصْفَيَاكَ وَمَوَاضِعَ أَمْنَائِكَ فِي  
 الْلَّهِ رَجَاهُ الرَّفِيعَةِ الَّتِي أَتَصْصَّهُ مُهْمَّةً هَاقِدَ ابْتَزُوهَا  
 وَآتَتَ الْمُقْدِرُ لِدِلْكَ لَا يُعَالِبُ أَمْرُكَ وَلَا يُعَالِبُ وَزْرُ  
 الْمَخْتَوْرِ مِنْ تَدْبِيرِكَ كَيْفَ شَدَّتْ وَآتَتْ شَدَّتْ وَلِمَا  
 آتَتَ أَعْلَمُ بِهِ غَيْرُ مُتَهِمِّمٍ عَلَى خَلْقِكَ وَلَا لِرَادِتِكَ  
 حَتَّى عَادَ صَفَوْتُكَ وَخُلْفَاؤُكَ مَغْلُوبِينَ مَقْهُورِينَ  
 مُبْتَزِّينَ يَرَوْنَ حُكْمَكَ مُبَدِّلاً وَكِتَابَكَ مَنْبُوْذاً وَ  
 قَرَائِضَكَ مُخْرَفَةً عَنْ جَهَاتِ أَشْرَا عَلَكَ وَسُنَّتَ  
 نَسِيلَكَ مَتْرُوكَةً الْلَّهُمَّ اعْنَ آعْدَاءَ هُمْ مِنْ لَا أَوْلَى<sup>ن</sup>  
 وَالْأَخْرِيَنَ وَمَنْ رَضِيَ بِفِعَالِهِمْ وَآشِيَا عَهُمْ وَآتَيَا عَهُمْ  
 الْلَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ إِنَّكَ حَمِيدٌ كَفِيلٌ كَصَالِوتِكَ  
 وَبَرَكَاتِكَ وَتَحْبِيَا تِلْكَ عَلَى أَصْفَيَاكَ إِبْرَاهِيمَ وَآلِ  
 إِبْرَاهِيمَ وَعَمَّالِ لَفَرَجِهِ وَالرَّوْحَةِ وَالصَّرَّةِ وَالثَّمَلِينَ وَالثَّايمِيدَ لَهُمْ

O Generous ! bless Mohammad and his Al (family) and favour me again with Thy mercy, and be kind to me with Thy graciousness, and extend to me Thy pardon !

O Lord, verily, this position belongs to Thy vicegerents and Thy chosen ones, and is the place of Thy trusted ones, in the exalted rank with which Thou didst distinguish them : People robbed them of it, and Thou hadst destined so, (Thy decree cannot be overruled, and there can be no departure from Thy appointed arrangement, in whatever manner Thou didst appoint and wherever Thou didst appoint : and Thou knowest this very well, without being charged <sup>1</sup> in the matter of Thy creatures and for Thy intention) till Thy chosen ones, and Thy vicegerents were vanquished, defeated and deprived of their rights !

They see Thy commandment altered and Thy Book abandoned, and the duties enjoined by Thee twisted away from the directions prescribed by Thee, and the good practices of Thy Prophet obsolete !

O Lord remove far away from Thy mercy their <sup>2</sup> enemies, of the preceding and succeeding generations, and those who approved their <sup>3</sup> doings, and their adherents and their followers !

O Lord confer blessings on Mohammad and the Al (family) of Mohammad—verily Thou art worthy of praise and glory !—like Thy blessings, and Thy favours and Thy compliments to Thy chosen ones, viz. Abraham and the children of Abraham <sup>4</sup>; and hasten for them Thy relief, comfort, assistance, power and support !

1. Knowledge and intention are different things. The knowledge of a thing does not make one the doer of it. The revered author, peace be upon him, says, 'I do not mean to reflect on Thee because Thy chosen ones suffered.'
2. The pronoun refers to the Ahlu-bait.
3. This and the two following pronouns refer to enemies.
4. It should be remembered that Mohammad and his children being descendants of Abraham are included in "the children of Abraham."

اللَّهُمَّ وَاجْعَلْنِي مِنْ أَهْلِ تَسْوِيجِكَ وَالْإِيمَانِ بِكَ وَالتَّصْدِيقَ  
بِرَسُولِكَ وَالْأَئِمَّةِ الْمُتَّقِينَ حَتَّى تَطْعَمْ مُسْئَنَ يَجْرِي فِي دُلَكَ  
وَعَلَى يَدَيْهِ أَمِينَ رَبِّ الْعَالَمِينَ اللَّهُمَّ لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا  
حِلَّمْكَ وَلَا يَرُدُّ سَخْطَكَ إِلَّا عَفْوَكَ وَلَا يُحِيرُ مِنْ عِقَابِكَ إِلَّا  
رَحْمَتَكَ وَلَا يُحِينُ مِنْكَ إِلَّا التَّضَرُّعُ إِلَيْكَ وَبَيْنَ يَدَيْكَ  
فَصَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَهَبْ لَنَا يَا إِلَهِي مِنْ لَدُنْكَ  
فَرْجًا بِالْقُدْرَةِ إِلَيْكَ بِهَا نَحْنُ أَمْوَاتُ الْعِبَادِ وَبِهَا تَشْرُعُ مِيتَ  
الْبِلَادِ وَلَا تُهْلِكُنَا يَا إِلَهِي عَنْهَا حَتَّى تَسْتَحِيفَ لِي وَتُعَرِّفَنِي  
الْإِجَابَةِ فِي دُعَائِي وَآذْفَنِي طَعْمَ الْعَافِيَةِ إِلَى مُنْتَهِيَّ أَجَلِي  
وَلَا تُشْتِتِنِي عَدُوِّي وَلَا تُمْكِنْهُ مِنْ عُنْقِي وَلَا تُسْلِطْهُ  
عَلَىَّ إِلَهِي إِنْ رَفَعْتَنِي فَمَنْ ذَا الَّذِي يَضْعِنُ وَإِنْ وَصَعَتِي  
فَمَنْ ذَا الَّذِي يَرْفَعُنِي وَإِنْ كَرِمْتَنِي فَمَنْ ذَا الَّذِي  
يُصِيدُنِي وَإِنْ آهَنْتَنِي فَمَنْ ذَا الَّذِي يُكَيِّنِي  
وَإِنْ عَذَّبْتَنِي فَمَنْ ذَا الَّذِي يَرْجُمُنِي وَإِنْ آهَلْكُتَنِي  
فَمَنْ ذَا الَّذِي يَعْرِضُ لَكَ فِي عَبْدِكَ آ وَكَيْلَكَ عَنْ أَمْرِهِ  
وَقَدْ عَلِمْتُ أَنَّهُ لَيْسَ فِي حُكْمِكَ ظُلْمٌ وَلَا فِي نِفْرَتِكَ عَجْلَةٌ

O Lord and let me be of the unitarians and of the believers in Thee, and of those who verify Thy Prophet and the Imams, obedience to whom Thou hast strictly enjoined ; (let me be) of those through whom and by whose hands these things continue.\* Amen O Lord of the worlds !

O Lord nothing turneth away Thy wrath but Thy forbearance, and nothing turneth away Thy displeasure but Thy pardon, and nothing can protect from Thy chastisement but Thy mercy, and nothing can deliver from Thee save humble entreaty unto Thee and before Thee !

Therefore, bless Mohammad and his Al (family) and grant us, from nigh Thee, O Lord, a relief with Thy power, with which Thou restorest the dead to life, and with which Thou revivest the dead cities !

And do not kill me O Lord with sorrow, until Thou grantest my request, and makest it known to me that Thou hast answered my prayer !

And let me relish the taste of safety to the end of my life ; and do not let my enemy laugh at me ; and do not give him power over my neck, and do not give him dominion over me !

My Lord ! if Thou exalt me, then who is the person to degrade me ; and if Thou degrade me, then who is the person to raise me ; and if Thou honour me, then who is the person to disgrace me ; and if Thou disgrace me, then who is the person to honour me ; and if Thou torment me, then who is the person that would pity me ; and if Thou destroy me, then who is the person that would object to Thee in the matter of Thy servant, or question Thee concerning his affair !

And I know for certain that there is no inequity in Thy sentence, and no hurry in Thy chastisement :

\* Belief in Thy unity etc. mentioned above.

وَإِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْفُرُوتَ وَإِنَّمَا يَخْتَاجُ إِلَيْهِ  
 الظُّلْمُ الْضَّعِيفُ وَقَدْ تَعَالَى عَنْ ذَلِكَ  
 عُلُوًّا كَبِيرًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 وَلَا تُجْعَلْنِي لِلْبَلَاءِ عَرَضًا وَلَا يُنْقِسْتِكَ نَصْبًا وَمَهِيلْنِي  
 وَنَفْسِي وَآقِلْنِي عَشْرَتِي وَلَا تُبْلِي فِي سَبَلَاءِ عَلَى أَشَرِ  
 بَلَاءٍ فَقَدْ تَرَى ضَعْفِي وَقِتَلَةَ حِيلَتِي وَتَضَرَّعَتِي إِلَيْكَ  
 آعُوذُ بِكَ اللَّهُمَّ إِلَيْكَ يُوَمَّرُ مِنْ غَضِيبِكَ نَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ  
 وَأَعِزُّذُنِي وَاسْتَحْيِي بِكَ الْيَوْمَ مِنْ سَخْنِكَ فَصَلِّ  
 عَلَى مُحَمَّدٍ وَآلِهِ وَاجْرِنِي وَاسْكُنْكَ آمْنًا مِنْ  
 عَذَابِكَ نَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَامْتَنِي وَاسْتَهْدِي بِكَ  
 فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاهْدِنِي وَاسْتَنْهِرْكَ فَصَلِّ عَلَى  
 مُحَمَّدٍ وَآلِهِ وَانْصُرْنِي وَاسْتَرْحِمْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ  
 وَآلِهِ وَارْحَسْنِي وَاسْتَكْفِي بِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ  
 وَآلِهِ وَاسْكُفِينِي وَاسْتَرْزِقْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ  
 وَارْزُقْنِي وَاسْتَعِينْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْتَقِنِي

And, verily, maketh haste he, who feareth failure ; and verily, it is the weak that need to have recourse to injustice ; whilst, Thou art far exalted above this ! <sup>1</sup>

O Lord bless Mohammad and his Al (family), and do not make me a mark for calamity, nor a butt for Thy vengeance and let me have respite, and remove my sorrow, and forgive my fault : and do not involve me in calamity following in the track of calamity <sup>2</sup>, for, verily, Thou seest my weakness, and my want of resource and my humility before Thee !

O Lord, today, I betake me to Thee, for protection from Thy wrath ; therefore, bless Mohammad and his Al (family), and protect me :

And, today, I seek refuge in Thee from Thy displeasure therefore, bless Mohammad and his Al (family) and shelter me !

And I beg of Thee safety from Thy torment ; therefore, bless Mohammad and his Al (family) and grant me safety !

And I beg of Thee guidance ; therefore, bless Mohammad and his Al (family) and guide me !

And I ask of Thee assistance ; therefore, bless Mohammad and his Al (family) and help me !

And I beg of Thee mercy ; therefore, bless Mohammad and his Al (family) and pity me !

And I beg of Thee sufficiency ; therefore, bless Mohammad and his Al (family) and suffice me !

And I ask of Thee sustenance ; therefore, bless Mohammad and his Al (family) and give me subsistence !

And I pray unto Thee for help ; therefore, bless Mohammad and his Al (family) and assist me !

1. Lit. exalted above this with a grand exaltation.

2. Repeated calamities.

وَاسْتَغْفِرُكَ لِمَا سَلَفَ مِنْ ذُنُوبِيْ فَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ  
 وَانْغُفِرُ لِيْ وَاسْتَعِصَمَكَ فَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَاعْصَمْنِيْ  
 فَإِنِّي لَنْ أَعُوْذُ بِشَيْءٍ كَرِهْتَهُ مِنْتِيْ إِنْ شِئْتَ ذَالِكَ  
 يَارَبِّ يَارَبِّ يَا حَنَانَ يَا مَثَانَ يَا ذَالْجَلَالَ وَالْأَكْرَامِ  
 صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَاسْتَخْبَرْتَ لِيْ جَمِيعَ مَا سَلَكْتُكَ  
 وَطَلَبْتُ الْيَكْ وَرَغَبْتُ فِيهِ الْيَكْ وَأَرْدَهُ وَقَدْرَهُ  
 وَاقْضِيْهُ وَامْضِيْهُ وَخَرْلِيْ فِيمَا تَقْضِيْ مِنْهُ وَبَارِكْ لِيْ  
 فِي ذَالِكَ وَنَفَضَلْ عَلَيَّ بِهِ وَاسْعِدَنِيْ بِمَا تَعْطِيْنِيْ مِنْهُ  
 وَزِدَنِيْ مِنْ فَضْلِكَ وَسَعَةِ مَا عِنْدَكَ فَإِنَّكَ وَاسِعٌ كَرِيمٌ  
 وَصَلَّى ذَالِكَ بِخَيْرِ الْآخِرَةِ وَغَيْرِهِ جَاءِيَا أَرْحَمَ الرَّاحِمِينَ

And I ask Thy pardon for my past sins ; therefore bless Mohammad and his Al (family) and forgive me !

And I beg of Thee chastity <sup>1</sup>; therefore, bless Mohammad and his Al (family) and guard me : For, verily, I shall never return <sup>2</sup> to anything Thou wouldest dislike from me, if Thou will !

O my Lord, O my Lord, O Gracious, O Gracious, O Possessor of Majesty and Glory, bless Mohammad and his Al (family) and grant me all I have asked of Thee, and prayed Thee for, and desired from Thee : and resolve (to grant) it, and ordain it, and order it and issue it ; and let what Thou decreest thereof be good to me, and let me be blessed therewith, and favour me thereby, and make me lucky with what Thou gavest me thereof !

And let me have more out of Thy bounty, and out of the abundance of what Thou possessest : For, verily, Thou art Possessor of abundance, Generous ! And join this to the good of the next world and its blessings, O most Merciful ! <sup>3</sup>

1. Protection from sin.

2. i. e. never repeat offending Thee.

3. After repeating this prayer, says the text ask for what you desire, and invoke blessings on the Prophet and his family one thousand times, for such was the practice of the Imam- peace be on him.

وَكَانَتْ كُلُّ بَعْضِهِ عَلَيْهِ أَسْكَلَ فِي فَاعِلٍ لِكُلِّ الْعَذَّارِ.

اللَّهُمَّ هَدَا يَنْتَنِي فَلَهُو تُ وَعْظَتْ فَقَسَوْتْ وَابْلَيْتْ  
 الْجَمِيلَ فَعَصَيْتْ ثُوَّرَقْتْ مَا اصْدَارْتْ إِذْغَرَقْتَنِيْهِ فَاسْتَغْرَقْتَ  
 قَاتَلْتَ فَعَدْتَ فَسَرَرْتَ فَلَكَ إِلَهِ الْحَمْدُ تَقْهَّمْتَ  
 أَوْدِيَةَ الْمَلَائِكَ وَحَلَّتْ شَعَابَ تَلَقَّنِي تَعَرَّضْتَ  
 فِيهَا السَّطَوَاتِكَ وَجَلَّوْلَهَا غَمْوَبَاتِكَ وَسِيلَقِي إِلَيْكَ  
 التَّوْحِيدُ وَدِرْيَقِي آتَيْتَ لَمَّا شَرِكْتِيْكَ شَيْئًا وَلَمْ  
 أَتَخِذْ مَعَكَ إِلَهًا وَقَدْ فَرَزْتَ إِلَيْكَ بِنَفْسِي وَإِلَيْكَ  
 مَقْرَأَمُسْيَشْ وَمَقْرَأَمُظْيَعْ لَحْظَنَفْسِي وَالْمُلْتَجَى فَكَمْ  
 مِنْ عَدْ وَانْتَضَى عَلَى سَيْفَ عَدَاوَتِهِ وَشَحَّذَلِيْ ظُبَّةَ  
 مُدَيْتِهِ وَأَرْحَفَ لِيْ شَبَاحَدِهِ وَدَافَ لِيْ قَوَاتَلَ  
 سُمُومِهِ وَسَدَدْتَنِي صَوَابَتِ سَهَامِهِ وَلَمْ تَسْرُ عَنِيْ  
 عَيْنِ حِرَاسَتِهِ وَاضْمَرَ عَنْ يَسُومَنِيْ المُلْكُوَّةَ وَيُجَرِّ عَنِيْ زُعَاقَ  
 هَرَارَتِهِ فَنَظَرْتَ يَالِإِلَهِ إِلَى صَعْقَنِيْ عَنِ الْحِتَّامِ الْفَوَادِحَ  
 وَجَزِيْ عَنِ الْإِنْتَصَارِ مِنْ قَصَدِنِي بِسُهَارَبَتِهِ وَوَحْدَتِهِ

#### **49. His prayer to avert the treachery of enemies and to ward off their violence.**

My Lord Thou didst guide me and I neglected ; and Thou didst advise me and my heart grew hard ; and Thou gavest me handsome gifts and I disobeyed ! Thereafter, I realised what I had committed; when Thou didst cause me to know it. So, I begged pardon and Thou forgavest !

Then, I repeated (the errors) and Thou didst conceal (them) !!

Therefore, my Lord, all praise is due unto Thee ! I plunged into the valleys of destruction and penetrated the ravines of ruin, wherein I exposed myself to Thy wraths, and by entering which (I exposed myself) to Thy chastisements :

And my recommendation unto Thee, is my belief in Thy Unity, and my intercession with Thee (the fact) that I never joined anything with Thee, and never took with Thee any other God :

And verily, I have fled unto Thee with my soul, and toward Thee is the escape of the sinful, and the refuge of him who had wasted his fortune \* and was in search of shelter :

Thus, many an enemy drew against me the sword of his enmity, and sharpened for me the edge of his knife and whetted for me the keenness of its edge, and mixed for me his most deadly poisons, and aimed at me his unfailing arrows, and his vigilant eye never ceased to watch me, and he resolved to inflict evil upon me, and make me drink its most bitter cup :

And Thou didst look, my Lord, at my weakness to bear these heavy calamities, and my inability to take revenge from him who aimed at me his hostility. and my loneliness

\* Used in the spiritual sense i. e. who had wrought the ruin of his own soul.

فِي كِتَبِي عَدَ دِمَنْ دَا وَانِي وَأَرْصَدَ لِي بِالْهَلَاءِ فِيهَا لَمْ أُعْمِلْ  
 فِيهِ فَكِرْيٌ فَابْتَدَأْتُنِي بِنَصْرِكَ وَشَدَّدْتُ آزِرِي بِقُوَّتِكَ ثُمَّ  
 فَلَلْتُ لِي حَدَّهُ وَصَيْرَتَهُ مِنْ بَعْدِ جَمْعِ عَدِيدٍ وَحُدَّهُ وَ  
 أَعْلَيْتُ كَعِيْهِ عَلَيْهِ وَجَعَلْتُ مَا سَدَّهُ مَرْدُودًا عَلَيْهِ فَرَدَّهُ  
 لَمْ يَشْعِنْ غَيْظَهُ وَلَمْ يَكُنْ غَلِيلَهُ قَدْ عَصَى شَوَّا يَا هُوَ وَأَذْبَرَ  
 مُؤْلِيًّا قَدْ أَخْلَفَتْ سَرَايَا هُوَ وَكُمْ مِنْ تَبَاعَ بَغَا فِي سَكَابِيْهِ وَ  
 نَصَبَ لِي شَرَكَ مَصَابِيْهِ وَوَكَلَ بِي تَقْدِيرِ عَائِتِهِ وَآضَبَأْ لَكِيْ  
 إِضَبَأْ السَّبِيعِ لِطَرِيْدَتِهِ انتِظَارَكَ لِتَهَا زَفْرَصَةَ وَهُوَ ظِهَرُ  
 لِي بِشَاشَةَ الْمَلِيقَ وَيَنْظُرُنِي عَلَى شَدَّقَ الْحَنْقِ فَلَتَارَأَيْتَ يَا إِلَهِي  
 تَبَارَكْتَ وَتَعَالَيْتَ دَغَلَ سَرِيرَتِهِ وَقَبَيْهِ مَا انْطَوَى عَلَيْهِ أَرْكَسَهُ  
 لِأَمْرَ رَأْسِهِ فِي زُبُيْتِهِ وَرَدَّدَتَهُ فِي مَهْوِيْهِ حُفْرَتِهِ فَانْقَعَ بَعْدَ  
 اسْتِطَالِتِهِ دَلِيلًا كَفِيْ رَبْقِ حِبَالَتِهِ الَّتِي كَانَ يُقَدِّرُ آنُ شَرَايِيْ  
 فِيهَا وَقَدْ كَادَ آنُ يَحْمُلُ فِي لَوْلَارِ حَسْتَافَ مَا حَلَّ بِسَاحِنِهِ  
 وَكُمْ مِنْ حَاسِدٍ قَدْ شَرِقَ بِي بُعْصَتِهِ وَشَجَيْ مِتَّيْ بِعَيْضِهِ  
 وَسَلَقِيْ بِحَدِيلِسَائِيْهِ وَحَرَنِيْ بِقَرْفِ عُيُوبِهِ وَجَعَلَ

among the host of him who was hostile to me, and was waiting opportunity to inflict misery upon me, which I had never thought of :

So, Thou didst take the initiative in helping me, and girdled me with Thy strength ; then, didst Thou render dull his keenness for me, and reduce him to singleness after his having possessed numerical strength ; and gavest me the upperhand <sup>1</sup> over him and turnedst upon him the mischief he had prepared.

Thus, didst Thou repel him, his grudge unsatisfied and his rage uncalmed : Verily he bit his hands and beat a retreat, while his hosts deserted him !

And many a traitor deceitfully rebelled against me, and set up his snares to entrap me, and set his searching vigilance to watch me, and lay in ambush for me like the beast of prey for his victim, waiting for the opportunity <sup>2</sup>. And he put on for me the cheerfulness of flattery, while he regarded me with intense grudge.

So, when Thou sawest O my Lord—blessed art Thou and exalted—the treachery of his nature and the evil of what he had conceived, Thou threwst him headlong into his pit and drovest him back to the depth of his abyss.

Thus, after his obstinacy, he fell disgraced into his trap <sup>3</sup> in which he had longed to see me : and the calamity which descended upon him, was very near descending upon me were it not for Thy mercy !

And many an envious fellow got choked up on account of his wrath against me, and got suffocated owing to his rage at me, and harmed me with the keenness of his tongue, and slandered me by throwing out his aspersions, and made my

1. Lit. raised my ankle over him.

2. ‘To pounce upon his pray’ should be added according to another reading.

3. Lit. evils of his net.

عَوْضِيْ عَرَضًا لِمَا مِنْهُ وَقَدْ نِيْ خَلَالَ لَمْ تَرَأْ فِيهِ وَحْرَبِيْ  
 بِكَيْدِيْ وَقَصَدْ نِيْ بِكَيْدِيْ تِهِ فَنَادِيْتُكَ يَا إِلَهِيْ مُسْتَغْفِيْتَا  
 بِكَ وَاتَّقَى سُرْعَةِ إِجَابَتِكَ عَالِمًا أَتَهُ لَا يُضْطَهَدْ مَسْنُ أَوْتَيْ  
 إِلَى ظَلَى كَنْفِكَ وَلَا يَفْزَعُ مَنْ تَجَاءَ إِلَى مَعْقِلِ اِنْتِصَارِكَ  
 تَعْصِيْتِيْ مِنْ بَأْسِهِ بِقُدُورِكَ وَكَمْ مِنْ سَحَابَيْ مَكْرُوهِيْ  
 بِحَلِيمَتِهَا عَنِيْ وَسَحَابَيْ نِعَمْ مُطْرَحَاهَا عَلَى وَجَدَ اولِ رَحْمَةِ نَشَرَهَا  
 وَعَافِيْةِ الْبَسْتَهَا وَأَعْيَنْ أَحْدَاثِ طَبَسَتَهَا وَغَوَاشِيْ كُرْبَابَاتِ  
 كَشْفَهَا وَكَمْ مِنْ ظَرْقِ حَسِينِ حَقْفَتَ وَعَدَ مِنْ جَبْرَتَ وَصَرْعَةِ  
 آهَشَتَ وَهَكَنَةِ حَوْلَتَ كُلُّ ذِلِّكَ انْعَامًا وَتَطَوَّلًا مِنْكَ  
 وَفِي جَيْمِيْعِهِ اِنْهَمَاهَا كُمْيَنِيْ عَلَى مَعَاصِيكَ لَمْ تَنْعَافِدْ رَاسَةَ تِيْ  
 عَونِ اِشَامِ اِسْتَهَا نَكَ وَلَا حَجَرِيْ ذِلِّكَ عَنْ اِرْتِكَابِ مَسَاحِطَهَا  
 لَا تُعَلِّمُ عَمَّا تَفْعَلُ وَلَقَدْ سُهِلَتْ فَآعْطَيْتَ وَلَمْ تُسْئَلْ  
 كَابْتَدَأْتَ وَاسْتَيْبَيْ فَضْلَكَ فَمَا أَكْدَيْتَ أَبَيْتَ يَا مَوْلَايَهِ  
 إِلَّا خَسَانًا وَأَمْتَنَانًا وَتَطَوَّلًا وَانْعَامًا وَآبَيْتَ إِلَّا

honour a mark for his arrows,<sup>1</sup> and put round my neck charges which perpetually clung to him.<sup>2</sup> and bruised me with (the spear) of his treachery and made me the object of his deceit.

So I invoked Thee O my Lord, complaining unto Thee, trusting in the quickness of Thy answer, knowing that he who took refuge under the shelter of Thy protection could not be oppressed, and that he who took shelter in the stronghold of Thy help could have no fear: and with Thy power Thou didst defend me from his violence !

And many a cloud of evil didst Thou disperse from me, and cloud of blessings didst Thou cause to rain down on me, and river of mercy didst Thou cause to flow, and safety didst Thou clothe me with, and eye of accident didst Thou render blind, and covering<sup>3</sup> of distress didst Thou remove !

And many a hope didst Thou turn out true, and want didst Thou satisfy, and fall from which Thou didst raise, and indigence which Thou didst turn away !

Thou didst all this by way of favour and graciousness on Thy part, and throughout all this I persevered in disobeying Thee !!

My wickedness did not prevent Thee from accomplishing Thy benevolence; nor did this restrain me from committing things hated by Thee !!

Thou art not questioned about what Thou dost ! And verily Thou art requested and givest, and takest the initiative even if not requested, and Thy bounty was asked for and Thou didst not stint !!

Thou didst nothing, O my Lord, save goodness and benevolence, kindness and favour: and I did nothing except

1. Of slander.

2. i. e. charged me with faults of which he himself was guilty.

3. Curtain.

تَقْهِمَ الْحَرَمَاتِكَ وَتَعْدِي يَارِبُّكَ وَغَفَلَةً عَنْ قَعِيدَكَ  
 فَلَأَنَّ الْحَمْدَ إِلَيْهِ مِنْ مُقْتَدِي لَا يُغَلِّبُ وَذِي آنَاءَ لَا تَجْعَلُ  
 هَذَا مَقْامَ مَمَنْ اعْتَرَفَ بِسُبُونَعِ النِّعَمَ وَقَابَهَا بِالْتَّقْصِيرِ  
 وَشَهَدَ عَلَى نَفْسِهِ بِالْتَّضْبِيعِ اللَّهُمَّ فَإِنَّ أَتَقْرَبُ إِلَيْكَ  
 بِالْمُهَمَّةِ إِلَيْهِ الرَّفِيعَةِ وَالْعَلِوَّةِ الْبَيْضَاءِ وَأَتَوْجَهُ إِلَيْكَ  
 بِهِمَّا أَنْ تُعِينَ فِي مِنْ شَرٍ (كَذَا وَكَذَا) فَإِنَّ ذَلِكَ  
 لَا يَضِيقُ عَلَيْكَ فِي وُجُودِكَ وَلَا يَكُنَّكَ دَلَكَ فِي قُدْرَتِكَ وَأَنْتَ  
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ فَهَبْ لِيْ يَا إِلَاهِيْ مِنْ رَحْمَتِكَ وَدَوَامِ  
 تَوْفِيقِكَ مَا أَتَحْمَدُهُ مُسْلِمًا أَعْرُجْ بِهِ إِلَى رِضْوَانِكَ وَأَمْنِ  
 بِهِ مِنْ عِقَابِكَ يَا أَرْحَمَ الرَّاحِمِينَ

plunging into things prohibited by Thee, and transgressing Thy limits, and neglecting Thy threat !!!

Therefore, all praise is due to Thee O Mighty who cannot be vanquished and O Possessor of patience who doth not make haste !

Such is the situation of him who acknowledges Thy abundant favours, and who requitted them with disobedience ; and bears witness, against himself, of having squandered them.

Therefore, O Lord I approach Thee through the sublime Creed of Mohammad and the Bright Faith of Ali ; and pray Thee, through them, to shelter me from the mischief of (such and such).<sup>1</sup>

For verily this is not difficult for Thee in Thy opulence, nor hard upon Thee in Thy power : and Thou hast power over all things !

<sup>2</sup> Therefore, grant me, O my God, Thy mercy, and Thy perpetual grace, which I may lay hold of as a ladder, whereby I may climb to Thy approbation, and whereby I may be safe from Thy torment, O most Merciful !

1. Here mention the name of enemy.

2. Different reading.

Therefore, O my Lord, grant me out of Thy mercy and Thy perpetual grace that which I may lay hold of.

وَلِكُلِّ مُنْجِزٍ وَمُعَذِّبٍ لِمَنْ كَفَرَ بِاللَّهِ وَرَسُولِهِ

اللَّهُمَّ إِنَّكَ خَلَقْتَنِي سَوِيًّا وَرَبَّتَنِي صَفِيفًا وَرَزَقْتَنِي بِرَزْقًا  
 مَكْفِيًّا اللَّهُمَّ إِنِّي وَجَدْتُ فِيمَا أَخْرَلْتَ مِنْ كُنْتَ يَأْكُلَ وَلَشَرَاتَ  
 يَهْبِعُهَا دَلِيقًا آنَّ قُلْتَ يَا عَبْدَ رَبِّ الظَّاهِرِ أَسْرَفُوا عَلَى آنفِي مِمْدُورًا  
 لَا تَقْنُطُوا مِنْ رَحْمَةِ اللَّهِ وَإِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا وَقَدْ  
 تَقَدَّ مَرْءَتِي مَا قَدْ عَلِمْتَ وَمَا أَنْتَ آعْلَمُ بِهِ مِنِّي فَيَا سُوَّا تَنَاهِي  
 مِمَّا أَحْصَاهُ عَلَيَّ كِتَابُكَ فَلَوْلَا الْمُؤْمِنُونَ أَوْمَلُ مِنْ عَفْوِكَ  
 الَّتِي فِيهِمْ كُلُّ شَيْءٍ لَا تَقْبِضُ بِيَدِي وَلَوْلَا أَحَدًا إِلَّا سَطَاعَ  
 الْمَرَبَّ بِمِنْ رَبِّهِ لَكُنْتُ آنَّا أَحَقُّ بِالْهُرَبِ مِنْكَ وَآنْتَ لَا تَخْفِي  
 عَلَيَّكَ خَافِيَةً فِي الْأَرْضِينَ وَلَا فِي السَّمَاءِ إِلَّا أَتَيْتَهَا وَلَكَنْ  
 يَأْكُلَ جَانِبَيَا وَلَكَنْ يَأْكُلَ حَسِينَيَا اللَّهُمَّ إِنَّكَ طَالِبُي إِنْ آنَا  
 هَرَبْتُ مَا وَمُدْرِكِي إِنْ آتَاهُ فَرَمَتَ فَهَا آنَادَاهُ أَبَيَنَ يَدَيْكَ  
 خَاصِصُ دَلِيلُ رَاغِمٌ إِنْ تُعَذِّنِي بِئْنِي هَيَا فِي لَذَّ لَذَّكَ  
 آهَمُّ وَهُوَ يَأْرِبُ مِنْكَ عَدْلَكَ قَدْ إِنْ تَعْفُ عنِي  
 فَقَدْ يُمْسِكُ بِشَمِيلِي عَفْوَكَ وَالْبَسْتَنِي عَسَافِيَّكَ

## 50. His prayer in attitude of pious fear.

O Lord Thou didst create me perfect and didst rear me when I was an infant, and gavest me sufficient nourishment.

O Lord, verily, I found in the Book <sup>1</sup> which Thou hast sent down, and by which Thou hast given good tidings to Thy servants, that Thou hast said : "O my servants who have transgressed to your own hurt, despair not of God's mercy, for all sins doth God forgive." <sup>2</sup>

And, verily, in the past I did commit that which Thou art aware of, and which Thou knowest better than me.

Alas my disgrace due to what Thy record compriseth against me ! And were there not the opportunities which I hope from Thy pardon, which extends to all things, I would certainly have let loose my hand <sup>3</sup> (to plunge into ruin).

And had any one the power to flee from his Creator, I would have been the most worthy to flee from Thee.

And Thou art the Being from whom is hidden no secret (neither in the earth, nor in the heaven) but Thou findest it out : and Thou art sufficient as rewarder and sufficient as accountant.

My Lord verily Thou wouldest search me out if I flee, and capture me if I run away :

Therefore, behold, here I am prostrate before Thee, in humility and disgrace :

If Thou punish me, verily I deserve it, and it would be an act of justice from Thee O Lord ; and if Thou forgive me, then Thy pardon has always been extended <sup>4</sup> to me ; and Thou hast always clothed me with Thy protection.

1. The Quran.

2. The Quran chapter 39 verse 54.

3. i. e. on account of despair I would have lost all self-control and plunged into dissipation and ruin.

4. Lit. included or comprised me.

فَاتَّحْلَكَ اللَّهُمَّ بِالْجَزْرَوْنِ مِنْ أَسْمَائِكَ وَبِسَاوَارِتُهُ  
 الْجَبَرُ مِنْ بَهَائِكَ لَا رَحْمَةَ هَذِهِ النَّفْسِ الْجَزْرُ وَعَهُ وَهَذِهِ  
 الْرِّمَةُ الْهَلْوَعَةُ الَّتِي لَا تَسْتَطِيعُ حَرَشَمِسَاقَ فَكَيْفَ تَسْتَطِيعُ  
 حَرَقَنَارِلَقَ وَالَّتِي لَا تَسْتَطِيعُ صَوْتَ رَعْدِلَقَ فَكَيْفَ تَسْتَطِيعُ  
 غَصَبَاتَ قَارِحِينِيَ اللَّهُمَّ قِيَافِيْ اْمْرَءُ حَقَّارِيْ وَخَطَرِيْ  
 يَسِيرِيْ وَلَيْسَ عَذَنَ اِبِي مِتَّا يَزِيدُ فِي مُلْكِكَ مِثْقَالَ دَرَرِيْ وَ  
 لَوْ آنَقَ عَذَنَ اِبِي مِتَّا يَزِيدُ فِي مُلْكِكَ لَسَالْتُكَ الصَّابِرَ عَلَيْهِ  
 وَأَجَبْتُ أَنْ يَكُونَ ذَلِكَ لَكَ وَلِكُنْ سُلْطَانُكَ اللَّهُمَّ  
 أَعْظَمْ وَمُلْكَ أَدْ وَمِنْ أَنْ تَزِيدَ فِيهِ طَاعَةُ الْمُطْبِعَيْنَ  
 أَوْ تَنْقُصَ مِنْهُ مَعْصِيَةُ الْمُذْنِبِيْنَ قَارِحِينِيَ يَا رَحْمَرَ  
 الرَّاجِيْمَيْنَ وَتَجَاهَ وَزْعَيْيَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ وَتُبْ  
 عَلَيَّ إِنَّكَ أَنْتَ السَّوَابُ الرَّحِيمُ

Therefore, I entreat Thee O Lord, by Thy names which are treasured-up, and by Thy glory which the curtains hide, to pity my impatient soul and my decaying, trembling bones, which cannot bear the heat of Thy sun, then how shall they bear the heat of Thy fire! And they cannot bear the roar of Thy thunder, then how shall they bear Thy wrath!

Therefore, pity me O Lord, for I am an insignificant man and my worth little; and my punishment is not a thing that would add to Thy sovereignty an atom's weight:

And were my punishment a thing which would increase Thy sovereignty, verily, I would have begged of Thee patience to bear it, and would have liked that Thou shouldst have it.

But Thy authority O Lord is too great and Thy sovereignty too enduring to be increased by the service of the obedient, or to be diminished by the disobedience of the sinful.

Therefore, pity me O most Merciful and forgive me O Possessor of Glory and Majesty, and accept my repentance: Verily, Thou art the most gracious acceptor of repentance!

مَنْ كَانَ مُرْسَلًا إِلَيْهِ بِعِلْمٍ فَلَا يَنْهَا فَالظَّاهِرُ عَلَى الْأَسْبَابِ كَافِيَةٌ

إِلَهِي أَحْمَدُكَ وَأَنْتَ الْحَمْدَ لِأَهْلِ عَلَى حُسْنِ صَنْعِكَ  
 أَلَيْ وَسْبُوغُ نَعْمَائِكَ عَلَيْ وَجْزِيْلِ عَطَائِكَ عِنْدِي وَعَلَى  
 مَا فَضَلْتَنِي مِنْ رَحْمَتِكَ وَأَسْبَغْتَ عَلَيَّ مِنْ كَعْمَتِكَ فَقَدِ  
 اصْطَنَعْتَ عِنْدِي مَا يَعْزِزُ عَنْهُ شُكْرِي وَلَوْلَا إِحْسَانُكَ  
 لَآتَيْ وَسْبُوغُ نَعْمَائِكَ عَلَيَّ مَا بَلَغْتُ إِحْرَارَ حَظِّي وَلَا إِصْلَامَ  
 نَفْسِي وَلِكِنَّكَ ابْتَدَأْتَنِي بِالْإِحْسَانِ وَرَزَقْتَنِي فِي أُمُورِي  
 كُلُّهَا إِلْكَفَايَةً وَصَرَفْتَ عَنِّي جَهْدَ الْمَيَلَاءِ وَمَنْعَتْ مِنِّي  
 حَدْنُ وَرَأْلَقْضَاءِ إِلَهِي فَكَمْ مِنْ بَلَاءٍ جَاهِدِيْلَ قَدْ صَرَفْتَ  
 عَنِّي وَكَمْ مِنْ نِعْمَةٍ سَابَقَتِيْلَ آفَرَرْتَ بِهَا عَيْنِي وَكَمْ مِنْ  
 صَنْعِيْلَهُ كَرِيْبَتِيْلَكَ عِنْدِيْلَ آنْتَ الَّذِيْلَ آجَبْتَ عِنْدَ  
 الْإِضْطِرَادِ دُعَوْتِيْلَ آقَلْتَ عِنْدَ الْعِشَارِ تَرَتِيْلَ آخَذْتَ  
 لِيْ مِنَ الْأَعْدَاءِ بِظُلْمِيْلَ إِلَهِيْلَ مَا وَجَدْتُكَ بِخَيْلَأَ  
 حِينَ سَأَلْتُكَ وَلَا مُنْقَبِضًا حِينَ آسَرْدُوكَ بَلْ وَجَدْتُكَ  
 لِدُعَائِيْلَ سَامِعًا وَلِهَطَالِبِيْلَ مُعْطِيَّا وَوَجَدْتُ نُعْمَالَ  
 عَلَيَّ سَابَقَهُ فِي كُلِّ شَأْنٍ مِنْ شَأْنِي وَكُلِّ زَمَانٍ مِنْ زَمَانِي

## 51. His prayer in meekness and humility.

My God I praise Thee, and Thou art worthy of praise for Thy benevolence to me, and for accomplishing Thy favours upon me, and Thy abundant gifts which I have ; and for the excellence Thou hast given me out of Thy mercy, and for Thy blessings on me which Thou hast accomplished.

For, verily, Thou hast done me the goodness for which I cannot thank Thee enough. <sup>1</sup>

And were it not for Thy goodness to me, and the perfection of Thy favours on me, I would neither have achieved the acquisition of my share, <sup>2</sup> nor the reformation of my soul. <sup>3</sup>

But Thou didst take the initiative in doing good to me, and gavest me help in all my affairs, and didst turn away from me the bitterness of calamity ; and didst keep off from me a dreadful doom.

My Lord, thus many a bitter calamity didst Thou turn away from me, and many an accomplished favour with which Thou didst cool my eye, and many a noble gift from Thee do I possess !

It is Thou who answerest my prayer in my helplessness, and forgivest my error when I err, and takest for me my due from my enemies :

I never found Thee parsimonious when I begged of Thee, nor morose when I resolved (to pray unto) Thee.

Nay, I always found Thee a listener to my prayers, and a grantor of my requests : and I found Thy favours on me perfect, in every one of my conditions and every moment of my life.

1. I am unable to return thanks.
2. Fortune.
3. Self-reformation.

فَانْتَ عِنْدِيْ حَمْوَدَ وَصِنْعَلَقَ لَدَيْ مَبُورٌ تَحْمَدُ لَكَ  
 نَفْسِيْ وَلِسَانِيْ وَعَقْلِيْ حَمْدًا يَبْلُغُ الْوَفَاءَ وَحَقْيَقَةَ الشُّكْرِ  
 حَمْدًا اِيَّكُونُ مَبْلَغَ رِضَاكَ عَنِيْ فَيَجِدُنِيْ مِنْ سَخَطِكَ يَا كَهْفِيْ  
 حَيْنَ تَعْيَيْنِيْ المَذَاهِبُ وَيَا مُقْيِلِيْ عَذْرَتِيْ فَلَوْلَا سَتْرُوكَ  
 عَوْرَتِيْ لَكُنْتُ مِنَ الْمَفْضُوْحِيَّنَ وَيَا مُؤَيْدِيَّ يِيْ بِالثَّصْرِ  
 فَلَوْلَا نَصْرُوكَ اِيَّا يِيْ لَكُنْتُ مِنَ الْمَغْلُوبِيَّنَ وَيَا مَنْ وَضَعَتُ  
 لَهُ الْمُلْوَكُ بِنِيْرَ الْمَدَنَ لَهُ عَلَى آعْنَاقِهَا فَهُمْ مِنْ سَطْوَاتِهِ  
 خَائِفُونَ وَيَا اَهْلَ التَّقْوَى وَيَا مَنْ لَهُ اَلْأَسْمَاءُ الْحُسْنَى اَسْتَلَكَ  
 آنَ تَعْقُوْعِيْ وَتَفَقَرَ لِيْ تَلَسْتُ بِتَرْيَيْ فَاعْتَذَرَ وَلَكِنْيِيْ قُوَّةَ  
 فَانْتَصَرَ وَلَا مَفَرَّ لِيْ فَآفِرَ وَاسْتَقِيلَكَ عَثَرَتِيْ وَآتَنَصَّلُ  
 إِلَيْكَ مِنْ ذُنُوبِيِّ الَّتِيْ قَدْ أَوْبَقْتِيْ وَاحْاطَتِيْ فَاهْلَكْتِيْ  
 مِنْهَا فَرَرَتُ لِلْمَلِكِ رَبِّ تَارِيَّا فَتَبَعَ عَلَيَّ مُتَعَوِّذًا فَآعْذُنِيْ  
 مُسْتَجِيرًا فَلَا تَحْذُلِيْ سَائِلًا فَلَا تَحْرِمِيْ مُعْتَصِمًا فَلَا تُسْلِمِيْ  
 دَاعِيَيَا فَلَا تُرْدَنِيْ خَائِبًا دَعَوْتُكَ يَارَبِّ مَسِكِينِيْ مُسْتَكِينًا  
 مُشْفِقًا خَائِفًا وَجِلًا فَقِيرًا مُضَطَّرًا إِلَيْكَ اَشْكُوكَ اَلْيَكَ يَا اَلْهَيِيْ  
 ضَعَفَتْ نَفْسِيْ عَنِ الْمُسَارَعَةِ فِي هَذِهِ عَدْنَتَهُ اَولَيَاءَ لَهُ وَ  
 اَمْجَانَهُ عَنَّا حَذَرَتَهُ اَعْدَاءَ لَكَ كُلُّ هُمْ وَفِي وَرْسَوْسَةِ نَفْسِيْ

Therefore, to my belief, Thou art praiseworthy, and Thy goodness to me is vast.

My conscience, my tongue and my reason praise Thee—a praise which may express loyalty and real gratitude,—a praise that would be adequate to Thy approbation, of me.

Therefore, deliver me from Thy wrath, O my defender, when the paths perplex me !

And O forgiver of my error, wert Thou not to cover my nakedness, verily, I would have been of the disgraced !

And O my supporter with Thy help, were there not Thy help for me, verily I would have been of the vanquished !

And O Thou before whom the kings put the yoke of humility on their necks, and of whose wraths they are afraid ; and O acceptor of piety, and O possessor of beautiful names, I beg of Thee to forgive me and pardon me: for I am not innocent so as to make excuse, nor possessor of strength so as to seek redress, and there is no escape for me so that I may run away.

And I ask of Thee forgiveness for my errors, and apologize unto Thee for my sins, which have undone me, and have besieged and thus ruined me: From them I flee toward Thee, O Lord, repenting, therefore accept my penitence ; and seeking shelter therefore, shelter me ; desiring refuge, therefore do not forsake me ; begging, therefore do not disappoint me ; seeking protection, therefore do not abandon me ; praying, therefore do not turn me away hopeless !

I cry unto Thee, O Lord, in misery, humility, terror, fear, dread, poverty, and turn to Thee in helplessness !

I complain unto Thee, O my God, that my soul is too weak to be quick to win that which Thou hast promised Thy friends, and to avoid that with which Thou hast threatened Thy enemies : and (I complain) of the abundance of my anxieties and misgivings of my soul !

إِلَهِي لَمْ تَفْضِحْنِي يَسِيرَتِي وَلَمْ تُهْلِكْنِي بَحْرِيَّتِي أَدْعُوكَ  
 فَتَحِيَّبِنِي هَلَانْ كُنْتُ بَطِيشًا حِيلَنْ تَدْعُونِي وَأَسْلَكَ كُلَّ مَا شِئْتُ  
 مِنْ حَوَالَّيْ وَحِيتُ مَا كُنْتُ وَضَعْتُ عِنْدَكَ سِرِّي فَلَآ  
 أَدْعُوسَوْكَ وَلَا آرْجُوْغَيْرَكَ لَبَيْكَ لَبَيْكَ سَمْعَ مَمْنُونَ شَكَّ  
 إِلَيْكَ وَتَلْقَى مَنْ تَوَكَّلَ عَلَيْكَ وَتُخْلِصُ مَنْ اتَّحَصَّ بِكَ  
 وَتُفْرِجُ عَمَّنْ لَا ذِيْكَ إِلَهِي فَلَا تَحْرِمْنِي خَيْرًا لَا خَرَّةً وَ  
 الْأَوَّلِيْ لِيَقْلَةٌ شُكْرِيْ وَأَغْفِرْ لِيْ مَا قَعْلَمْ مِنْ ذُنُوبِيِّ إِنْ  
 تَعْذِيْبَ فَإِنَّا الظَّالِمُ الْمُفْرِطُ الْمُضِيعُ الْأَثِيمُ الْمُقْصِرُ الْمُضَيْعُ  
 الْمُغْفِلُ حَظْنَفْسِيْ وَإِنْ تَغْفِرْ فَإِنَّ رَحْمَ الرَّاجِيْمِينَ ه

My God, Thou didst not disgrace me on account of my secret intention, and didst not destroy me for my transgression :

I invoke Thee and Thou answerest me, even though I be slow to obey when Thou callest me!

And I beg of Thee everything I want ; and wherever I be, I disclose my secret unto Thee. For, I do not invoke any one besides Thee, nor do I entertain hope from any other than Thee !

I am ready at Thy call ! I am ready at Thy call !

Thou listenest to whomsoever complains unto Thee, and attendest to him who trusts in Thee, and deliverest him who seeks protection from Thee, and turnest away evil from him who begs of Thee refuge :

Therefore, do not deprive me of the good of the subsequent world and the previous, for meagreness of my gratitude ; and forgive me what Thou knowest of my sins.

If Thou chastise me, I admit, I am the unjust, the defaulter, the squanderer, the sinner, the delinquent, the one wanting in obedience, the negligent of my soul's benefit ; and if Thou forgive me, verily, Thou art the most merciful !

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا لِلنَّاسِ مِنَ الْجُنُونِ  
 يَا أَيُّهُ الَّذِي لَا يَخْفِي عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ  
 وَكَيْفَ يَخْفِي عَلَيْكَ يَا إِلَهِي مَا أَنْتَ خَلَقْتَهُ كَيْفَ لَا تَخْصِي مَا أَنْتَ  
 صَنَعْتَهُ أَوْ كَيْفَ يَغْيِبُ عَنْكَ مَا أَنْتَ تُدْبِرُهُ أَوْ كَيْفَ  
 يَسْتَطِيعُ أَنْ يَهْرَبَ مِنْكَ مَنْ لَا حَيَاةَ لَهُ إِلَّا بِرِزْقِكَ  
 أَوْ كَيْفَ يَنْجُو مِنْكَ مَنْ لَا مَدْنَهَبَ لَهُ فِي عَالَمٍ مُلْكِكَ  
 سُبْحَانَكَ أَخْشَى خَلْقَكَ لَكَ آعْلَمُهُمُ يَاكَ وَأَخْضَعُهُمُ  
 لَكَ آعْمَالُهُمْ بِطَاعَتِكَ وَآهُونُهُمْ عَلَيْاتِ مَنْ أَنْتَ  
 تَرْزُقُهُ وَهُوَ يَعْبُدُ غَيْرَكَ سُبْحَانَكَ لَا يَنْقُصُ  
 سُلْطَانَكَ مَنْ آشَرَكَ يَاكَ وَكَنَّبَ رُسُلَكَ وَلَيْسَ  
 يَسْتَطِيعُ مَنْ كَرِهَ قَضَائِكَ وَآنْ يَرُدَّ أَمْرَكَ وَلَا يَمْتَنِعُ  
 مِنْكَ مَنْ كَنَّبَ بِقُدْرَتِكَ وَلَا يَفُوتُكَ مَنْ عَبَدَ  
 غَيْرَكَ وَلَا يُعْمَرُ فِي الدُّنْيَا مَنْ كَرِهَ لِقَاءَكَ وَسُبْحَانَكَ  
 مَا أَعْظَمَ شَانَكَ وَأَقْهَرَ سُلْطَانَكَ وَآشَدَ قُوَّاتِكَ وَ  
 آنْفَذَ أَمْرَكَ سُبْحَانَكَ قَضَيْتَ عَلَى جَمِيعِ خَلْقِكَ الْمُوْتَ مَنْ  
 وَحَدَّكَ وَمَنْ كَفَرَ بِكَ وَكُلُّ ذَاقَ الْمُوْتَ وَكُلُّ مَا يَرِدُ إِلَيْكَ

## **52. His importunate entreaty to the Lord.**

O God from whom nothing is hidden, neither in the earth nor in the heaven ; and how can that be hidden from Thee, O my God, which Thou hast created ?

And how canst not Thou reckon that which Thou hast made ?

And how can that be absent from Thee which Thou dost regulate ?

And how can he flee from Thee who hath no life, save by Thy gift ?

And how can he escape from Thee who hath no path save within Thy kingdom ?

Holiness to Thee ! Of Thy creatures, he who feareth Thee most, knoweth Thee best ; and the most humble of them before Thee, is the most diligent of them in Thy service ; and the most despicable of them, in Thy sight, is he whom Thou givest sustenance and he worshipeth other than Thee.

Holiness to Thee ! He cannot diminish Thy authority, who joins others with Thee, and falsifies Thy apostles ; nor he who dislikes Thy decree, has power to set aside Thy sentence ; nor can he escape from Thee who denies Thy power ; nor can he evade Thee who adores others than Thee ; nor can he live, in the world, for ever, who is loath to meet Thee.

Holiness to Thee ! How great is Thy dignity ! How mighty Thy sovereignty, and how strong Thy power, and how effective Thy command !

Holiness to Thee ! Thou hast decreed death for all Thy creatures ; for him who believes in Thy Unity and him who denies Thee, and every one shall taste death and return unto Thee !

فَتَبَارَكَتْ وَقَعَالَتْ لَا إِلَهَ إِلَّا أَنْتَ وَجْدَكَ لَا شَرِيكَ  
 لَكَ أَمْنَتْ يُلْقَ وَصَدَقَتْ مُشَارِكَ وَقَمِلَتْ كِتَابَكَ قَ  
 كَفَرَتْ بِكُلِّ مَعْبُودٍ لَسْرِيْكَ وَبَرِيْتْ مِنْ عَبْدَ سَوَالِكَ  
 أَللَّهُمَّ إِنِّي أُصْبِحُ وَأُمْسِي مُسْتَقْلًا لِعَيْنِي مُعَارِفًا لِذِنْبِي  
 مُقْرَأً لِخَطَايَايِي أَنَا يَارَاسْتَرَا فِي عَلَى نَفْسِي ذَلِيلٌ عَمَلِي  
 آهْلَكِيْ وَهَوَايَ آرْدَانِي وَشَهْوَاتِي حَرَمَتِي فَآسْتَلَكَ  
 يَا مُولَايَ سَوَالَ مَنْ نَفْسُهُ لَاهِيَةٌ لِمُطْوِلِي آمِيلِهِ وَبَدَانِهِ  
 غَافِلٌ لِسْكُونِ عُرُوقِهِ وَقَلْبِهِ مَفْتُونٌ بِكُثْرَةِ النَّعِيمِ عَلَيْهِ  
 وَفِكْرُهُ قَلِيلٌ لِمَا هُوَ صَارِخٌ إِلَيْهِ سَوَالَ مَنْ قَدْ عَلَبَ  
 عَلَيْهِ الْأَمَلُ وَفَتَنَهُ الْهُوَى وَاسْتَمْكَنَتْ مِنْهُ الدُّنْيَا  
 وَأَظَلَهُ الْأَجَلُ سَوَالَ مَنِ اسْتَكْثَرَ ذُنُوبَهُ وَاعْتَرَفَ  
 بِنَطِيقَتِهِ سَوَالَ مَنِ لَأَرَبَّ لَهُ غَيْرُكَ وَلَا وَلِيَ لَهُ دُونَكَ  
 وَلَا مُنْقَذَ لَهُ مِنْكَ وَلَا مَلْجَأَ لَهُ مِنْكَ إِلَّا إِلَيْكَ إِلَهِي  
 آسْلَكَ بِحَقِّ الْوَاجِبِ عَلَى جَمِيعِ خَلْقِكَ وَبِإِسْمِكَ  
 الْعَظِيمِ الَّذِي أَمْرَتَ رَسُولَكَ أَنْ يُسَحِّكَ بِهِ وَبِجَلَّ لِـ

So Thou art blessed and Thou art exalted ! There is no God but Thee : Thou art alone, there being no partner with Thee !

I believe in Thee, and verify Thy apostles, and accept Thy Book, and deny all objects of worship besides Thee, and clear myself of him who adores others than Thee.

O Lord I rise in the morning and bring the day to close, undervaluing my services, acknowledging my sin, confessing my error.

I am disgraced for my transgressing to my own hurt : my deeds have ruined me, and my lust has undone me and my appetites have robbed me !

Therefore, I pray unto Thee O my Lord, like him whose soul is heedless owing to his far-reaching hopes, and whose body is careless<sup>1</sup> because of the tranquility of his veins,<sup>2</sup> and whose heart is captivated with the abundance of blessings conferred on him, and he thinks little of that which he is making for :

I beg like him whom hope has overpowered, and whom lust has fascinated, and whom the world has subdued and who is under the shadow of death :

I beg like him whose sins are innumerable, and who has confessed his errors :

I beg like him who has no Lord besides Thee and no patron except Thee ; and there is none to defend him from Thee, and there is no escape for him, from Thee, save toward Thyself !

O Lord, I beg Thee by Thy right which is obligatory upon all Thy creatures, and by Thy great name with which Thou ordered Thy Apostle to remember Thee, and by honour

1. Unsensible.

2. On account of health.

وَجْهَكَ الْكَوْيِمُ الَّذِي لَا يَبْلُى وَلَا يَغْيِرُهُ وَلَا يَحْمُولُهُ  
 لَا يَقْعِدُهُ أَنْ تُصِلِّيَ عَلَى مُحَمَّدٍ وَأَلِي مُحَمَّدٍ وَأَنْ تُغَيِّرِنِي عَنْ كُلِّ شَيْءٍ  
 بِعِبَادَتِكَ وَأَنْ تُسْلِيَ نَفْسِي عَنِ الدُّنْيَا بِمَا فَتَّاكَ وَأَنْ  
 تُثْبِتِنِي بِالْكَثِيرِ مِنْ كَرَامَاتِكَ بِرَحْمَتِكَ فِي الْكِبَرِ آفِرِزْ قَ  
 مِنْكَ آخَافُ وَبِكَ آسْتَهِنُ وَإِيَّاكَ آرْجُو وَكَمْ آذْعُوكَ  
 وَإِلَيْكَ أَتَجَهُ وَمِلِقَ آتَيْتُكَ آسْتَعِينُ وَبِكَ أَوْ مِنْ  
 وَعَلَيْكَ آتَوْكَلُ وَعَلَى جُودِكَ وَكَرِيمَكَ آتَكِلُهُ

of Thy Glorious Being which shall not decay, and shall not change, and shall not alter and shall not die, to bless Mohammad and his Al (family) and place me above want of everything by (engaging me in) Thy worship ; and entice away my heart from the world by causing me to fear Thee ; and reward me with the abundance of Thy bounty, out of Thy grace :

For, toward Thee do I flee, and Thee do I fear, and to Thee do I apply for redress, and from Thee do I hope, and unto Thee do I pray, and toward Thee do I flee for shelter, and in Thee do I confide, and Thee do I beg for help, and to Thee do I adhere, and on Thee do I depend, and on Thy Bounty and Generosity do I rely !

وَكَانَ مِنْ وَصَائِفَ الْعَلِيِّ مَلِكَ الْمُلْكِ فِي الْمَدِينَةِ بِرَجْلِهِ  
 رَأَتِ الْحَمْتَنِيْ دُنُوْبِيْ وَالْقَطْعَةَ مَقَالِيْ فَلَا حُجَّةَ  
 لِيْ فَإِنَّا الْأَسِيرُ بِلِيْقِيْ الْمُرْتَهِنُ بِعَمَلِ الْمُتَرَدِّدِ فِي خَطِيْقِيْ  
 الْمُنْهَيِّ وَعَنْ قَصْدِيْ الْمُنْقَطِعِ بِيْ قَدْأَ وَقَفْتُ نَفْسِيْ مَوْقِنَ  
 الْأَذْلَاءِ الْمُذْنِيْنَ مَوْقِنَ الْأَشْقِيَاءِ الْمُتَجَرِّيْنَ عَلَيْكَ  
 الْمُسْتَخْفِيْنَ بِوَعْدِكَ سَبِيْحَانَكَ آيِّ جُرَأَةِ إِجْرَاتِ عَلَيْكَ  
 وَآيِّ تَغْرِيْبِ غَرْبَرْتُ بِنَفْسِيْ مَوْلَايَ اِرْحَمَ كَبُوْتِيْ لِحُرِّ  
 وَجِهِيْ وَزَلَّةِ قَدَّميْ وَعُدُّ بِحَلِيْكَ عَلَى جَهَنَّمِ وَبِإِحْسَانِكَ  
 عَلَى إِسَاءَتِيْ فَإِنَّا الْمُقْرِبِيْنَ بِيْ الْمُعْتَرِفِ بِخَطِيْقِيْ وَ  
 هَذِهِ يَدِيْ وَنَاصِيْقِيْ أَسْتِكِيْنَ بِالْقَوْدِيْنَ نَفْسِيْ اِرْحَمَ  
 شَيْبَتِيْ وَنَفَادَ آيَاتِيْ وَاقْرَابَ آجَلِيْ وَضَعِيفِيْ وَمَسْكَنِيْ  
 وَقِلَّةِ حِيلَيْ مَوْلَايَ وَارْحَمِيْ إِذَا النَّقْطَعَ مِنَ الدُّنْيَا  
 آشِرِيْ وَأَقْحَى مِنَ الْمَخْلُوقِيْنَ ذِكْرِيْ وَكُنْتُ فِي  
 الْمَنْسِيْنَ كَمْ قَدْلِيْ مَوْلَايَ وَارْحَمِيْ عِنْدَ تَغْيِيرِ  
 صُورِيِّ وَحَالِيِّ إِذَا يَلِيْ جَسِيْيَ وَتَفَرَّقَتْ أَعْصَارِيِّ وَ  
 تَقْطَعَتْ أَوْصَالِيِّ يَا غَفْلَيْتِيْ عَمَّا يَرَادِيِّ مَوْلَايَ

### 53. His prayer to the Almighty in spirit of humility.

My Lord ! my sins have silenced me, and my speech is cut off ; so I have no excuse to offer. For, I am the one imprisoned in my affliction, I am the one pledged to my deeds, I am the one moving to and fro in my guilt, I am the one who has gone astray from his right course, I am the one left behind (the caravan) !

Verily I have placed myself in the situation of disgraceful sinners—the situation of the unlucky who were bold against Thee, and slighted Thy promise !

Holiness to Thee ! What an imprudence <sup>1</sup> have I committed against Thee ! and with what a deception have I deceived myself !

My Lord pity my falling face-downward, and the slipping of my foot; and pity my ignorance with Thy forbearance, and my wrong-doing with Thy goodness :

For, I admit my sin and confess my error ; and this is my hand and my forehead, I humbly offer myself for vengeance to be wreaked on me !

Pity my old age, and the termination of my days, and the approach of my death, and my feebleness, my poverty and my scarcity of resource !

My Lord, and pity me when my trace disappears from the world, and my memory is wiped off from among the creatures, and I be of the forgotten like one who is forgotten !

My Lord, and pity me at the change of my form and condition, when my body undergoes decay, and my limbs fall asunder and joints fall to pieces !

O my heedlessness of that which shall be required of me!!! <sup>2</sup>

1. Or boldness have I been guilty of against ?

وَأَرْسَمَنِي فِي حَشْرِي وَلَشْرِي وَأَجْعَلَنِي ذَلِكَ الْيَوْمَ  
 مَمْأُولًا لِي إِلَيْكَ مَوْتِي وَنِي أَجْبَارِي مَصْدَرِي وَنِي  
 جَوَارِكَ مَسْكِنِي يَارَبَ الْكَنَّاَتِينَ

My Lord, and pity me at my resurrection and my rising  
(from the tomb);\* and at that day let my place be with Thy  
friends, and my exit among Thy friends, and my dwelling in  
Thy neighbourhood, O Lord of the worlds !

\* Lit. dispersion. The idea is that when the dead will be raised from their tombs they will disperse in various directions.

وَكَانَ مِنْ رَّجُلَيْنِ عَلَى الْمَلَأِ لِئَلَّا يَنْكَاشَ فِي بَرِّ وَمَاءٍ  
 يَا فَارِجَ الْهَمِّ وَكَانَ شَفَتَ الْغَمِّ يَا رَحْمَنَ الدُّنْيَا وَ  
 الْآخِرَةِ وَرَحِيمُهُمَا صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْرِجُ  
 هَمِّي وَالْكِشْفُ غَيْرِي يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَكُنْ  
 وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ لِعَصْمَنِي وَطَهَرْنِي وَأَذْهَبْ بِبَلْيَتِي  
 وَاقْرَأْ أَيَّةَ الْكُرُسِيِّ وَالْمَوْعِدِ تِينَ وَقُلْ هُوَ اللَّهُ أَحَدٌ وَفُلْ  
 أَللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ مَنْ اشْتَدَ  
 فَاقْتَلَهُ وَصَعْفَتْ قُوتُهُ وَكَثُرَتْ ذُنُوبُهُ سُوءُ الْمَنْ  
 لَا يَجِدُ لِقَاتِلِهِ مَغِيَّبًا وَلَا لِضَعِيفِهِ مَفْوِيًّا وَلَا لِمُلْتَنِي  
 غَافِرًا غَيْرِكَ يَا ذَالْجَلَالِ وَالْأَكْرَامِ أَسْأَلُكَ عَمَلاً لَتَحْبِبُ  
 بِهِ مَنْ عَمِلَ بِهِ وَيَقِنِيَا تَنْفَعُ بِهِ مَنْ اسْتَيْقَنَ بِهِ حَقَّ  
 الْيَقِنِيِّ فِي نَفَادِ أَمْرِكَ أَللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 وَاقْبِضْ عَلَى الصِّدْقِ نَفْسِي وَاقْطِعْ مِنَ الدُّنْيَا حَاجَتِي وَاجْعَلْ  
 فِيهَا عِنْدَ لَقَرْبَتِي شَوْقًا إِلَى لِقَائِكَ وَهَبْ لِيْ صِدْقَ الْتَّوْكِيلِ  
 عَلَيْكَ أَسْأَلُكَ مِنْ خَيْرِ كِتَابٍ قَدْ خَلَأَ وَأَعْوَذُ بِكَ مِنْ شَرِّ  
 كِتَابٍ قَدْ خَلَأَ أَسْأَلُكَ حَوْفَ الْعَالَمِيْنَ لَكَ وَعِبَادَةَ الْخَاشِعِيْنَ

#### **54, His prayer for removal of anxieties.**

O remover of anxiety, and undoer of sadness ! O Compassionate in this world and the next and Merciful in both, bless Mohammad and his Al (family) and dispel my anxiety and remove my sadness. O One ! O Alone ! O Eternal !

O Thou who begetteth not, and who art<sup>1</sup> not begotten ; and there is none like unto Thee, preserve me and purify me and remove my distress.

(Here repeat the verse of the Kursi (Throne), and the last three chapters of the Quran and say :—)

O Lord I beg Thee like him whose want has become intense, and whose strength has diminished, and whose sins are innumerable :

I pray Thee like him who finds none to attend to his want, none to strengthen (him in) his feebleness and none to forgive his sin, except Thee O Possessor of Glory and Majesty !

I beg of Thee a work on account of which Thou lovest the doer thereof ; and I beg of Thee a certainty because of which Thou benefittest him who is perfectly convinced, thereby, of Thy command being in force.

O Lord bless Mohammad and his Al (family) and cause me to die in truthfulness, and cut off my interest<sup>2</sup> from this world, and cause me to love what be nigh Thee, in order to make me eager to meet Thee ; and give me grace to sincerely rely on Thee !

I beg of Thee a record of past good deeds, and betake me to Thy protection from a record of previous bad ones :

I beg of Thee the same fear which the pious have of Thee, and the same worship which the humble render unto

1. In the text the pronoun of the third person is used cf. the Quran chapter 112  
“ Unity.”

2. Need.

لَهُ وَلِيَقِينَ الْمُتَوَكِّلَينَ عَلَيْكَ وَتَوَكِّلَ الْمُؤْمِنُونَ عَلَيْكَ اللَّهُمَّ  
 اجْعَلْ رَغْبَتِي فِي مَسْأَلَتِي مِثْلَ رَغْبَةِ أَوْلِيَائِكَ فِي مَسَأَلَتِهِمْ  
 وَرَهْبَتِي مِثْلَ رَهْبَةِ أَوْلِيَائِكَ وَاسْتَعِيلُنِي فِي مَرْضَاتِكَ  
 عَمَلاً لَا أَتُرِكُ مَعَهُ شَيْئاً مِنْ دِينِكَ فَخَافَةَ أَحَدٍ مِنْ خَلْقِكَ  
 أَلَّهُمَّ هَذِهِ حَاجَتِي فَاعْظِمْ فِيهَا رَغْبَتِي وَأَظْهِرْ فِيهَا عَذْرَتِي  
 وَلَقِنْ فِيهَا حَجَّيِ فَعَافَ فِيهَا حَسْدِي أَلَّهُمَّ مَنْ أَصْبَحَ  
 لَهُ ثُقةٌ أَوْ رِجَاءٌ غَيْرُكَ فَقَدْ أَصْبَحَتْ وَأَنْتَ تَقِيُّ وَرَجَائِي  
 فِي الْأُمُورِ كُلِّهَا فَاقْضِ لِي بِحِسْبَرِهَا عَافِيَةً وَلَحْيَيْ مِنْ مُضِلَّاتِ  
 إِنِّي لَنِ يَرْحُمُكَ يَا أَرْحَمَ الرَّاحِمِينَ وَصَلَى اللَّهُ عَلَى سَيِّدِ  
 مُحَمَّدٍ وَلَيَقِنْ وَعَلَى إِلَهِ الظَّاهِرِينَ

مُحَمَّدٌ النَّبِيُّ وَعَلَى إِلَهِ الظَّاهِرِينَ

Thee, and the certainty of those who rely on Thee, and the trust of the true-believers in Thee.

O Lord let my earnestness in making my request be like earnestness of Thy friends in making theirs, and let my fear be similar to the fear of Thy friends ; and for Thy approbation, employ me in a work, whereby, I may not omit any item of Thy religion, through fear of any one of Thy creatures.

O Lord this is my request, therefore, increase my earnestness in it ; and reveal therein, my excuse ; and teach me, therewith, my argument, and keep, therewith, my body in health.

O Lord there are those who rise in the morning having others than Thee for objects of trust and hope : but verily, I rose in the morning having Thee alone for my trust and hope, in all my affairs. Therefore, order for me the best of them as regards result, and save me from misleading temptations, by Thy grace O most Merciful !

And may God bless Our Lord Mohammad, the Prophet and the holy members of his house !

مِنْ نَعَمِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْأَيَّامِ الْسَّيِّئَاتِ

## بِحَمْدِهِ وَبِرَحْمَةِ الْأَحْمَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّمَا لِلَّهِ الْأَكْبَرَ جُوَافِيَّةً وَلَا أَنْخَشِي إِلَّا عَذَابَهُ وَلَا  
أَعْتَدُ إِلَّا قَوْلَهُ وَلَا أُمْسِكُ إِلَّا بِحِيلَهُ يَا أَسْتَغْفِيرُكَ ذَا الْعَفْوِيُّ  
وَالرِّضْوَانِ مِنَ الْهُلُومِ وَالْعُدُودِ وَإِنْ وَمِنْ غَيْرِ الزَّمَانِ وَتَوَاصِرِ  
الْأَحْزَانِ وَمِنْ انْقَضَاءِ الْمُدْرَجِ قَبْلَ التَّاهِبِ وَالْعُدَّةِ وَلَا يَالَّكَ  
أَسْتَرْسِدُ لِمَا فِيهِ الصَّلَامُ وَلِلْأَصْلَاحِ وَبِكَ أَسْتَعِينُ فِيمَا  
يَقْتَرُنُ بِهِ النَّجَاهُ وَالْأَنجَاهُ وَلَا يَالَّكَ أَرْغَبُ فِي لِمَائِسِ  
الْعَافِيَةِ وَتَسَاءِلُهَا وَشَمُولِ السَّلَامَةِ وَدَوَامِهَا وَأَعُوذُ بِكَ  
يَارَبِّي مَنْ هَمَزَتِ الشَّيَاطِينُ وَأَجْهَرَتِ سُلْطَانِيَّتِي مِنْ جَوْدِي  
لِلْمُسْلِمِينَ مَقْبِلُ مَا كَانَ مِنْ صَلَافِي وَصَوْمَيْ وَاجْعَلْ غَدِيرِي  
وَمَا بَعْدَهُ أَفْضَلَ مِنْ سَاعِيَيْ وَتَوَهِيْ قَائِمَزِيْ فِي عِشَرِيَّيْ  
وَجِيءِيْ وَاحْتَفَظُنِيْ فِي يَقْظَتِيْ وَتَهْرِيْ فَأَنْهِيَ اللَّهُ خَيْرُ حَافِظًا  
وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ اللَّهُمَّ إِنِّي أَبْرُأُ إِلَيْكَ فِي يَوْمِي هَذِهِ وَفَقَبْدِي  
مِنَ الْأَحَادِيدِ مِنَ الشَّرِكِ وَالْأَلْحَادِ وَأَخْلَصُ لَكَ دُعَائِيْ تَعْرُضًا

## HIS PRAYERS FOR EVERY DAY OF THE WEEK.

## 55. For Sunday.

With the name of God, except whose mercy I hope for nothing; and I fear nothing save His justice and trust nothing but His word, and do not cling but to His string.

Thee do I beg for shelter, O Lord of forgiveness and approbation, from tyranny and oppression, and from the changes<sup>1</sup> of time and succession of griefs, and from termination of life before preparation.<sup>2</sup>

And Thee do I beg for guidance to that in which there be reformation and improvement.

And Thee alone do I pray for help in that whereby success and satisfaction may approach (me).

And Thee do I request for the garment of safety and its accomplishment, and the acquisition of peace and its permanence.

And I seek Thy protection, O Lord, from suggestions of the satans; and with Thy power, guard myself from the tyranny of kings.

Therefore, accept whatever be of my prayers and fasts, and let my morrow and thereafter be better than my present hour and day; and make me respected among my kindred and community; and guard me in my waking and my sleep: for Thou art God, the best preserver, and Thou art the most Merciful!

O Lord, in this my day and Sundays to follow, I clear myself in Thy presence, of ascribing partners to Thee and of infidelity; and pray unto *Thee* sincerely to obtain Thy

1. Accidents.

2. For journey into the next world.

إِلَيْكَ أَبَا الْأَجَابَةِ وَأَقِيمُ عَلَى طَاعَتِكَ رَجَاءً لِلِّا نَابَةِ فَصَلَّى عَلَى مُحَمَّدٍ  
 خَيْرِ خَلْقِكَ الَّذِي أَعْنَى لِي حَقْكَ وَأَعْزَزَنِي بِعِزَّكَ الَّذِي لَا يُضَانُ  
 وَأَخْفَظْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَأَخْتَمْ بِإِلَيْكَ أَمْرِي  
 قِيلَ المَغْفِرَةُ عَمِّري إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

answer; and render obedience to Thee, hoping for Thy reward:

Therefore, bless Mohammad, the best of Thy servants, the preacher of Thy right; and honour me with Thy dignity which cannot be diminished, and watch me with Thy eye which does not sleep; and finish my affair so as to make me cut off from others\* and rely on Thee alone, and terminate my life in forgiveness—verily Thou art the Forgiving, the Merciful!

\* Sever my dependence on others

## كُلُّ شَفَاعَةٍ يَجِدُهُ الْأَشْجَارُ إِنَّ

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُشَهِّدْ أَحَدًا حِلْيَنْ قَطْرًا السَّمَاوَاتِ وَ  
 الْأَرْضَ وَلَا اتَّخَذَ مُعِينًا حِلْيَنْ بَرَأَ السَّمَاءَتِ لَمْ يُشَارَ لَكُوْنِي  
 الْإِلَهِيَّةِ وَلَمْ يُظَاهِرْ فِي الْوَحْدَانِيَّةِ كُلُّ الْأَلْسُونُ مُعَنْ غَايَةِ  
 صِفتِهِ وَأَنْحَسَرَتِ الْعُقُولُ عَنْ كُوْنِهِ مَعْرِفَتِهِ وَتَوَاضَعَتِ  
 الْجَبَابِرَةُ لِهِبَتِهِ وَعَنَتِ الْوُجُوهُ لِتَشْيَتِهِ وَانْقَادَ كُلُّ عَنْطَلْيُوْرُ  
 لِعَظَمَتِهِ فَلَأَكَ الْحَمْدُ مُتَوَاتِرًا مُتَسَقًا وَمُتَوَالِيًّا مُسْتَوْعِدًا  
 وَصَاوَتُهُ عَلَى رَسُولِهِ أَبَدًا وَسَلَامَهُ دَائِمًا سَرْمَدًا اللَّهُمَّ  
 اجْعَلْ أَوَّلَ يَوْمِي هَذَا صَلَاحًا وَأَوْسَطَهُ فَلَا حَاجَةً لِآخِرَهُ  
 بَحَاجَةً وَآغْوُذْ بِكَ مِنْ يَوْمِ أَوْلَهُ فَزَعُ وَأَوْسَطُهُ جَزَعُ  
 وَآخِرُهُ وَجَعْ اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ نَذْرٍ تَدَرْتُهُ وَ  
 كُلِّ تَعْدِيَّ عَدْنَتُهُ وَكُلِّ عَهْدٍ عَاهَدْتُهُ ثُمَّ لَمْ آفِنْ كَثِيرًا وَآسْتَلْكَ فِي  
 مَظَالِيمِ عِبَادِكَ فَأَيْمًا عَبَدْ مِنْ عَبِيدِكَ أَوْ أَمَةً مِنْ  
 أَمَائِكَ كَانَتْ لَهُ قِبَلِي مَطْلَمَةً ظَلَمَتْهَا أَيْسَاءُ

## 56. For Monday.

Praise be to God who called none to witness, when He created the heavens and the earth, and took no assistant when He created the spirits.<sup>1</sup>

Never had He any partner<sup>2</sup> in His Godhead, nor was He ever helped in His Oneness.

The tongues<sup>3</sup> are unable to praise Him to the fullest extent, and reasons<sup>4</sup> are incapable to know His essence; and the mighty humble themselves before His Majesty, and their<sup>5</sup> faces are bent downward on account of His dread, and all the great submit to His Glory!

Therefore, unto Thee be all praise in increasing succession and unbroken continuance!

And may His favour be on His apostle eternally, and peace perpetually, for ever!

O Lord let the first part of this my day consist in amendment, the middle of it in prosperity, and the last of it in success.

And through Thee I seek refuge from a day which begins in fear, and the middle of which causes distress and which ends in pain.

O Lord, verily, I ask Thy pardon for every vow I vowed, and every promise I promised and every covenant I made with Thee, and then failed to discharge it:<sup>6</sup>

And I pray Thee concerning wrongs done to Thy creatures; therefore, whichever servant of Thine or handmaid of Thine suffered from me any wrong, which I may have done

1. Living beings are meant.

2. Associate.

3. Beings having power of speech.

4. Rational beings.

5. Lit. the faces.

6. Lit. covenant I made, then failed to discharge it unto Thee.

فِي نَفْسِهِ أَوْ فِي عِرْضِهِ أَوْ فِي مَا لِهِ أَوْ فِي آهُلِهِ وَ لَدِيهِ  
 أَوْ غِنِيَّةِ إِغْتَبَتْهُ بِهَا أَوْ تَحَامَلَ عَلَيْهِ بِمَيْلٍ أَوْ هَوَى أَوْ أَنْفَتَهُ  
 أَوْ حَمِيَّةَ أَوْ رِيَاءَ أَوْ عَصَبَيَّةَ غَايَةَ كَانَ أَوْ شَاهِدًا وَ حَيَا كَانَ  
 أَوْ مَيْتًا فَقَصَرَتْ يَدِيَّ وَضَاقَ وَسَعَى عَنْ رَدِّهِ الْكَيْرِ وَالْكَلْلَلِ  
 مِنْهُ فَأَسْلَكْتَ يَامَنْ يَمِيلُكَ الْحَاجَاتِ وَهِيَ مُسْتَجِيَّةٌ لِمَشَيَّتِهِ  
 وَمُسْرِعَهُ إِلَى إِرَادَتِهِ أَنْ تُصْلِيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآنَ  
 تُخْرِيَّهُ عَقِيْيِّ بِسَاشِتَ وَهَبَ لِي مِنْ عِنْدِكَ رَحْمَةً إِنَّهُ  
 لَا تَقْصُكَ الْمَغْفِرَةُ وَلَا تَنْزُلُكَ الْمَوْهِبَةُ يَا أَرْحَمَ الرَّاحِمَينَ  
 اللَّهُمَّ أَوْلَيْنِي فِي كُلِّ يَوْمٍ ثَنَيْنِ نَعْسَتَيْنِ مِنْكَ شَنَتَيْنِ  
 سَعَادَةً فِي أَوَّلِهِ بِطَاعَتِكَ وَنِعْمَةً فِي اِخْرِهِ بِمَغْفِرَتِكَ  
 يَامَنْ هُوَ أَلْهُ وَلَا يَغْفِرُ الذُّنُوبَ سِوَاهُ

to his <sup>1</sup> person, or reputation or property or kith or offspring ; or any slander whereby I may have spoken ill of him ; or anything I may have imposed on him on account of inclination, or passion, or force, or jealousy, or hypocrisy, or prejudice—he being absent or present, or alive or dead ; and, thereafter, my hand <sup>2</sup> become too short and my means too narrow to make amends to him or obtain his forgiveness : in that case, I beg Thee—O Thou who art the Lord of requests <sup>3</sup> and They are obedient to Thy will and ready to *conform* to Thy wish—to confer favour on Mohammad and his Al (family) and reconcile him <sup>4</sup> to me, by whatever means Thou choosest ; and let me have mercy from Thee: verily pardon causes Thee no loss, nor does bounty injure Thee, O most Merciful !

O Lord grant me on every Monday two gifts from Thee, *viz.* good luck to obey Thee, at the beginning of the day, and the blessing of Thy pardon, at the end of it :

O Thou who art the only object of worship, and except whom none can forgive sins !

1. The pronouns he and his in this sentence includes male and female both.

2. Power.

3. i. e. Thou hast power either to grant or reject them.

4. The injured person.

## كِتَابُ حِجْرٍ لِشَلِيلٍ شَلِيلٍ

الْحَمْدُ لِلّٰهِ وَالْحَمْدُ لِهٗ كَمَا يَسْتَعْقِيْهُ حَمْدًا كَثِيرًا وَآتَعُوذُ  
 بِهِ مِنْ شَرِّ نَفْسٍ إِنَّ النَّفْسَ لَا مَارَةٌ عَلَى السُّوَءِ إِلَّا مَارِحَةٌ  
 رَّبِّيْ وَآتَعُوذُ بِهِ مِنْ شَرِّ الشَّيْطَانِ الَّذِي يَنْهَا دَنْبًا  
 إِلَى دَنْبِيْ وَاحْتَرَسْرَبَهُ مِنْ كُلِّ جَبَارٍ فَاجِرٍ وَسُلْطَانٍ جَائِزٍ  
 وَعَدْ وَقَاهِيرٍ أَللّٰهُمَّ أَجْعَلْنِي مِنْ فَجْنَدِ الْكَفَانَ جَنْدَكَ هُمُّ الْعَالَمُونَ  
 وَاجْعَلْنِي مِنْ حَزْبِكَ فَإِنَّ حِزْبَكَ هُمُّ الْمُفْلِحُونَ وَاجْعَلْنِي  
 مِنْ آوْلَيَاءِكَ فَإِنَّ آوْلَيَاءَكَ لَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ يَخْرُقُونَ  
 أَللّٰهُمَّ اصْلِحْ لِيْ هَيْنِي فَإِنَّهُ عَصَمَهُ أَمْرِيْ وَاصْلِحْ لِيْ أَخْرَقِيْ  
 فَإِنَّهَا دَارُ مَقْرِيْ وَالْيَهَا مِنْ بَحَارَةِ الْلِّيَامِ مَفْرِيْ وَاجْعَلْ  
 الْحَيَاةَ زِيَادَةً لِيْ فِي كُلِّ خَيْرٍ وَالْوَفَاءَ رَاحَةً لِيْ مِنْ كُلِّ  
 شَرِّ أَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتِمِ النَّبِيِّينَ وَتَمَّا مِنْ عِدَّةِ  
 الْمُرْسِلِينَ وَعَلَى أَلِيْهِ الطَّيِّبِينَ الطَّاهِرِينَ وَاصْحَابِهِ الْمُتَّهِبِينَ  
 وَهَبْ لِيْ فِي الْقُلُّ ثَلَاثًا لَا تَدْعُ لِيْ دَنْبًا إِلَّا غَفَرْتَهُ وَلَا غَنَّا  
 إِلَّا ذَهَبَتَهُ وَلَا عَدَ وَلَا إِلَّا دَفَعْتَهُ بِسْمِ اللّٰهِ خَيْرًا لَا سُمَاءَ  
 بِسْمِ اللّٰهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ أَسْتَدْفِعُ كُلَّ مَكْرُوهٍ أَوْ مُهَ  
 سَخْنُهُ وَاسْتَجْلِبْ كُلَّ حَبْوُبٍ أَوْ لُهُ رِضَاهُ فَاخْتِمْ لِيْ مِنْكَ

## 57. For Tuesday.

Praise be to God—and praise is His due, as He deserves it—abundant praise !

I betake me to Him for shelter from mischief of my heart ; for, verily, the heart is very prone to evil, unless my Lord have mercy. \*

And I betake me to Him for refuge from mischief of the Satan who adds sin to my sin ; and I guard myself, through Him, from every wicked tyrant, and oppressive king and overpowering enemy.

O Lord let me be of Thy host, for, verily, Thy host—they are victorious ; and let me be of Thy band, for, verily Thy band—they are happy ; and make me one of Thy friends, for surely Thy friends have no fear, nor shall they be sorry.

O Lord reform my faith for me, for, verily, it is the safeguard of my affair ; and prosper, for me, my hereafter, for, certainly it will be my place of rest, and to it will I retire from company of the wicked :

And let my life be an enhancement of every good to me, and my death a comfort to me from every evil.

O Lord bless Mohammad, the last of the prophets, the unit which finished the number of the sent ones ; and his Al (family), the pure, the holy ; and his chosen companions ; and in this third day of the week, grant me three things, viz. leave me no sin unforgiven, and no sorrow unremoved and no enemy undriven, by Thee.

With the name of Allah, the best of the names ; with the name of Allah, the Lord of the earth and the heaven, I drive away every evil, the first of which is His displeasure ; and desire to achieve every good, the foremost of which is His approbation. Therefore, let my existence end in Thy pardon, O Lord of Benevolence !

لِرَبِّكَ عَلَيْهِ الْحَمْدُ لِرَبِّ الْعِزَّةِ

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ اللَّيْلَ لِبَاسًا وَالنَّوْمَ مَسْبَاتًا  
 جَعَلَ النَّهَارَ شُورًا لَّا فِيهِ الْحَمْدُ إِنْ بَعْثَتِي مِنْ مَرْقَدِي  
 وَلَوْشِئْتَ جَعَلْتَهُ سَرْمَدًا حَمْدًا دَائِيَا لَا يَنْقُطُمُ أَبَدًا وَ  
 لَا يُحُصِّي لَهُ الْخَلْقُ عَدَدًا أَلَّاهُمَّ لَكَ الْحَمْدُ إِنِّي خَلَقْتَ  
 فَسَوْيَتْ وَقَدَّرْتَ وَقَضَيْتَ وَأَمْتَقَ وَأَحْيَيْتَ وَأَمْرَضْتَ  
 وَشَفَيْتَ وَعَافَيْتَ وَآبَلْيَتَ وَعَلَى الْعَرِشِ اسْتَوَيْتَ وَعَلَى  
 الْمُلْكِ احْتَوَيْتَ أَدْعُوكَ دُعَاءً مَّنْ ضَعَفَتْ وَسِيلَتْهُ وَانْقَطَعَتْ  
 حَيَّاتُهُ وَاقْرَبَ أَجَلَهُ وَتَدَانَى فِي الدُّنْيَا أَمْلَهُ وَاشْتَدَّتْ  
 إِلَى رَحْمَتِكَ فَاقْتَهُ وَعَظُمتْ لِتَفْرِيظِهِ حَسْرَتُهُ وَكَثُرَتْ  
 زَلَّتُهُ وَعَثَرَتُهُ وَخَلُصَتْ لِوَجْهِكَ تَوْبَتُهُ فَصَلَّى عَلَى مُحَمَّدٍ  
 خَاتِمِ النَّبِيِّينَ وَعَلَى أَهْلِ بَيْتِ الْكَطَّابِيِّينَ الطَّاهِرِيِّينَ وَأَرْقَانِيِّ شَفَاعَةَ  
 مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلَا تَحْرِمْنِي صُحْبَتَهُ إِنَّكَ أَنْتَ  
 أَرْحَمُ الرَّاجِحِينَ أَلَّاهُمَّ أَقْضِ لِي فِي الْأَرْبَعَاءِ أَرْبَعًا جَعَلْتَ  
 قُوَّتِي فِي طَاعَتِكَ وَنَسَاطِي فِي عِبَادَتِكَ وَرَعْنَبَتِي فِي  
 ثَوَابِكَ وَرُهْدِي فِي سَيَا مُوْحِبُ لِي أَلِيمَ عِقَابِكَ إِنَّكَ  
 لَطِيفُ لِمَا تَشَاءُهُ

## 58. For Wednesday.

Praise be to God who ordained night (to be) a cover, and sleep (to be a mode of) rest ; and made day (to be the time of) dispersion. <sup>1</sup>

All praise be to Thee for raising me from my sleep, and hadst Thou wished so, Thou wouldst have made it everlasting,—a praise perpetual, unceasing, and which the whole creation would be unable to count by numeration.

Praise be to Thee O Lord, for, Thou didst create and didst so, with symmetry ; and Thou didst measure and dispose, and causest to die and to live, and makest sick and restorest to health, and givest safety and dost afflict, and Thou art exalted above the Arsh (Throne) and art in full possession of sovereignty !

I pray unto Thee like him whose cause is weak, and whose resource is cut off, and whose death has approached and whose worldly hope has shrunk, <sup>2</sup> and whose want for Thy mercy has become pressing, and whose regret for his default has grown intense, and whose guilt and error has been too frequent and whose repentance unto Thee <sup>3</sup> is sincere !

Therefore, bless Mohammad the last of the prophets and the members of his house, the pure, the holy, and let me have the intercession of Mohammad—may Thy favour be on him and his Al (family)—and do not deprive me of his company : verily Thou art the most Merciful !

O Lord, in the fourth day of the week, grant me four things : employ my strength in Thy service, and let my delight consist in Thy worship, and make me love Thy reward and cause me to abstain from that which would make me worthy of painful chastisement, from Thee : verily Thou art kind to whomsoever Thou willest ! <sup>4</sup>

1. For His creatures to seek their nourishment.
2. Has diminished, is no longer far-reaching.
3. Lit. to Thy countenance.
4. Certainly Thou canst do whatever Thou choosest.

لِعَافِيَةِ يَوْمِ الْحِجَّةِ بِسْمِ

الْحَمْدُ لِلَّهِ أَكْبَرُ أَذْهَبَ اللَّيلَ مُظْلِمًا لِقُدْرَتِهِ وَجَاءَ  
 بِالنَّهَارِ مُبْصِرًا بِرَحْمَتِهِ وَكَسَافِيَ ضَيَاءِهِ وَاتَّابَنِ نِعْمَتِهِ أَللَّهُمَّ  
 فَلِمَا أَبْقَيْتَنِي لَهُ فَآبِقُنِي لِأَمْثَالِهِ وَصَلَّى عَلَى النَّبِيِّ مُحَمَّدٍ وَآلِهِ  
 وَلَا تَفْجُعْنِي فِيهِ وَفِي غَيْرِهِ مِنَ الْلَّيْلِ وَالآتَيَ مِنْ رِزْقِكَ أَكَابِ  
 الْهَمَارِ وَأَكْتَسَابِ الْمَاثِيمِ وَأَرْزُقْنِي خَيْرَهُ وَخَيْرَ مَا فِيهِ وَخَيْرَ  
 مَا بَعْدَهُ وَاصْرِفْنِي شَرَّهُ وَشَرَّ مَا فِيهِ وَشَرَّ مَا بَعْدَهُ  
 أَللَّهُمَّ إِنِّي بِدِينِ مَةِ الْإِسْلَامِ آتَوْسُلُ إِلَيْكَ وَلِجُرْحَةِ الْقُرْآنِ  
 أَعْتَدُ عَلَيْكَ وَلِمُحَمَّدٍ لِمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَسْتَشْفِعُ  
 لَدَنِيكَ فَأَعْرِفُ أَللَّهُمَّ ذَمَّنِي الَّتِي رَجَوْتُ بِهَا قَضَاءَ  
 حَاجَتِي يَا أَرْحَمَ الرَّاحِمِينَ أَللَّهُمَّ اقْضِ لِي فِي الْخَيْرِ  
 خَسَأَ لَا يَتِيمُ لَهَا إِلَّا كَرْمَكَ وَلَا يُطِيقُهَا إِلَّا نَعْمَلُ سَلَامَةً  
 أَقْوَى إِمَاعَلِي طَاعَتِكَ وَعِبَادَةً أَسْتَحْقِ بِهَا جَنَاحِيلَ  
 مَقْوِبَتِكَ وَسَعَةً فِي الْحَالِ مِنَ الرِّزْقِ الْحَلَالِ وَأَنْ  
 تُؤَمِّنَنِي فِي مَوَاقِفِ الْخَوْفِ بِاَمْنِكَ وَتَجْعَلَنِي مِنْ  
 طَوَّافِ الْمُؤْمِنِ وَالْفُؤُورِ فِي حَصْنِكَ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ  
 وَلِلَّهِ مُحَمَّدٌ وَأَجْعَلْ تَوْسِيلِي بِهِ شَأْفَعًا يَوْمَ الْقِيَمَةِ نَأْفَعًا  
 إِنِّي أَنْتَ أَرْحَمُ الرَّاحِمِينَ

## 59. For Thursday.

All praise be to God who removed the dark night, with His power, and brought the bright day, with His mercy ; and clothed me with His <sup>1</sup> light and gave me His <sup>2</sup> blessing.

Therefore, O Lord since Thou hast kept me alive *for* this day, be pleased to spare me for other days similar to it ; and bless Mohammad and his Al (family), and do not afflict me in it and in other nights and days for my having done things forbidden, and for my having committed guilt : and confer on me its benefit, and the benefit of what be in it and the benefit of what follows ; and turn away from me its mischief, and the mischief of what be in it and the mischief of what comes after it.

O Lord, verily, I seek adherence unto Thee, through the guarantee of Islam ; and rely on Thee, through the honour of the Quran ; and seek intercession with Thee, through Mohammad, the chosen, may God bless Him and his Al (family) : therefore, O Lord recognise my guarantee, whereby I hope the satisfaction of my need, O most Merciful !

O Lord in the fifth day of the week, grant me five things, which none has power to vouchsafe except Thy generosity, and which none can afford save Thy bounty : a soundness, whereby, I may gain strength to serve Thee ; and a worship, whereby, I may deserve Thy magnificent reward ; and an immediate prosperity by means of fair earnings ; and guard me, on occasions of danger, with Thy protection ; and place me under Thy defence, against future sorrows and anxieties.

(O Lord) bless Mohammad and his Al (family), and let my adherence to him be an effectual intercession, at the day of Judgement : verily Thou art the most Merciful !

<sup>1 & 2.</sup> The pronoun may refer to "day" and in that case "its" should be substituted.

## لِعَاقَةُ بَوْصَهُ الْجُمُعَهُ

الْحَمْدُ لِلّٰهِ إِلَّا وَلِيَ قُبْلُ الْإِنْشَاءِ وَالْإِحْيٰءِ وَالْأُخْرِيِّ  
 بَعْدَ فَتَأْءِيَ الْأَشْيَاءُ الْعَلِيِّمُ الَّذِي لَا يَتَسْلُى مِنْ ذَكَرَهُ وَلَا  
 يَنْقُصُ مِنْ شَكَرَهُ وَلَا يَخْتَبِي مِنْ دَعَاهُ وَلَا يَقْطُعُ رَجَاءَهُ مِنْ  
 رَجَاءِهِ الْمُهْمَمِ إِنِّي أُشْهِدُكَ وَلَكُنْ يَكُنْ شَهِيدًا وَأُشْهِدُ جَمِيعَ  
 مَلَائِكَتَ وَمُسْكَانَ سَمَاوَاتِكَ وَحَمْلَةَ عَرْشِكَ وَمَنْ بَعَثْتَ  
 مِنْ آنِيَّاتِكَ وَرُسُلَكَ وَآنْشَاءَتِكَ مِنْ آضَاءَتِكَ تَحْلِيقَتِكَ إِنِّي  
 أَشْهِدُ أَنْكَ أَنْتَ اللّٰهُ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ  
 لَكَ وَلَا عَدِيلَ وَلَا خَلِفَ يَقُولُكَ وَلَا يَجْدِيلَ كَلِيلَ<sup>كَلِيلَ</sup> قَهْآنَ مُحَمَّدًا  
 صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ عَبْدُكَ وَرَسُولُكَ آدَى فَاحْتَلَتْهُ إِلَى  
 الْعِبَادَهِ وَجَاهَدَ فِي اللّٰهِ عَزَّ وَجَلَّ حَقَّ الْجَهَادِ وَأَنْتَ بَشَرٌ  
 بِمَا هُوَ حَقٌّ مِنَ التَّوَابِقِ أَنَّذَنَّ رَبِّعَاهُ وَصِدْقٌ مِنَ الْعَقَابِ أَلَّا اللّٰهُمَّ تَسْتَغْفِرُ  
 عَلَى دِيَنِكَ مَا أَحْيَيْتَنِي وَلَا تُرْغِبْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي  
 وَهَبْ بِلِي مِنْ لَدُنْكَ رَحْمَهُ أَنْكَ أَنْتَ الْوَهَابُ صَلَّى عَلَى  
 سَمِيلَ وَإِلَى مُحَمَّدٍ وَاجْعَلْنَا مِنْ آتَيْعَهُ وَشَيْعَتَهُ وَاحْسُنْ فِي  
 فِي زُمْرَنِيهِ وَوَقْتِي لِادَاءِ فَرِضِ الْجُمُعَاتِ وَمَا أَوْجَبْتُ  
 عَلَيَّ فِيهَا مِنَ الطَّاعَاتِ وَقَسَّمْتُ لَهُ مِنَ الْعَطَاءِ فِي كُلِّ  
 الْجَزَاءِ إِنْكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

## 60. For Friday.

Praise be to God who existed before the creation and the giving of life, and who shall continue to exist after all things shall have perished.

The knower who forgets not him, who remembers Him, and does not diminish \* him who gives Him thanks, and does not disappoint him who prays to Him, and does not frustrate the hope of him who places hope in Him.

O Lord I call Thee to witness—and Thou art sufficient as a witness, and call all Thy angels, and inhabitants of Thy heavens, and bearers of Thy Arsh (Throne), and Thy prophets and apostles whom Thou didst entrust with Thy mission, and the various creatures whom Thou hast created, to witness, that I bear testimony that certainly Thou and Thou alone art God, there being no god but Thee ; Thou art alone, there being no associate with Thee nor peer ; and there is no untruth in Thy word, nor change :

And that, verily, Mohammad—may God bless him and his Al (family)—is Thy servant and Thy apostle ; he delivered to Thy servants the message with which Thou didst entrust him, and exerted himself in the cause of God—the Honourable the Exalted—as it deserved, and he gave happy tidings of reward which was certain, and threatened with punishment which was undoubtedly true.

O Lord keep me firm in Thy religion, as long as Thou keepest me alive ; and let not my heart deviate, after Thou hast guided me : and let me have mercy from Thee : verily Thou and Thou alone art the Giver !

Bless Mohammad and his Al (family), and make us of the number of his followers and his adherents, and raise me (at the last day) among his band ; and give me grace to perform the service of Fridays, and the duties Thou hast enjoined on me for that day, and to win such of Thy bounty as Thou wilt allot to the deserving observers of Fridays, at the day of recompense. Verily Thou and Thou alone art the Mighty, the Wise !

## رَحْمَةُ اللَّهِ تَعَالَى لِلْمُتَّقِينَ

بِسْمِ اللَّهِ كَلِمَةِ الْمُعْتَصِيْنَ وَمَقَالَةِ الْمُتَّرَبِّيْنَ وَأَعُوْذُ  
 بِاللَّهِ تَعَالَى مِنْ حَوْرَاجَاهِرِيْنَ وَكَيْدِ الْحَاسِدِيْنَ وَبَعْيُ  
 الظَّالِمِيْنَ وَأَحْمَدُهُ فَوْقَ حَمْدِ الْحَامِدِيْنَ آللَّهُمَّ أَنْتَ الْوَاحِدُ  
 بِلَا شَرِيكٍ وَالْمَلِكُ بِلَا تَمَيِّزَ بِلَا قُنْدَادٌ فِي حَكْمِكَ وَلَا تُنَازَعُ  
 فِي مُلْكِكَ آسَأَكَ آنُ تُصَلِّيَ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ  
 وَآنُ تُوْزَعِيْ عِنْ شَكِيرِ نَعْمَانِكَ مَا تَبْلُغُنِيْ غَايَةَ رِضَاكَ وَآنُ  
 يُعِيْنَتِيْ عَلَى طَاعَتِكَ وَلُزُورِ عِبَادَتِكَ وَإِسْتِحْقَاقِ مَثُوبَتِكَ  
 بِلُطْفِ عِنَّا يَتِيْكَ وَتَرْحِيمِيْ بِصَدَقَاتِيْ عَنْ مَعَاصِيْكَ مَا أَحْسَيْتِيْ  
 وَتُوَفِّيقِيْ لِمَا يَنْفَعُنِيْ مَا أَبْقَيْتِيْ وَآنُ تَشْرَحَ بِكَتَابِكَ  
 صَدْرِيْ وَتَحْطِيْلَاتِهِ وَرِزْرِيْ وَتَخْخِيْ السَّلَامَةَ فِيْ  
 دِيْنِيْ وَنَفْسِيْ وَلَا تُوْجِشَ لِيْ آهُلُ اُنْسِيْ وَتَتَمَّلِيْلَ حَسَانَاتِكَ  
 فِيْمَا يَقِيْ مِنْ عُمُرِيْ كَمَا أَخْسَنْتَ فِيْمَا مَضَى مِنْهُ يَا أَرْحَمَ

الرَّاِحِمِيْنَ ٥

## 61. For Saturday.

“ Bismillah,” which is the creed of those who seek protection, and the motto of those who want refuge !

And I betake me to the Exalted Lord for shelter from oppression of the tyrants, and devices of the envious and treachery of the wicked ; and praise Him above the praise of all those who praise !

O Lord Thou art the one without associate, and the king without being made a king :

Thy command is unopposed and Thy sovereignty undisputed :

I beg Thee to favour Mohammad, Thy servant and Thy apostle, and inspire <sup>1</sup> me with such gratitude for Thy favours, as would enable me to reach the extreme limit of Thy approbation ; and with Thy loving-kindness, help me to serve Thee, and worship Thee regularly and deserve Thy reward :

And favour me by restraining me from acts of disobedience to Thee, as long as Thou keepest me alive ; and give me grace to do that which would benefit me, as long as Thou sparest me ; and enlighten my mind <sup>2</sup> with Thy Book, and remove from me the burden of sin because of my reading it ; and favour me by keeping safe my faith and my life ; and let not those that love me, be frightened from me ; and accomplish Thy goodness during the rest of my life, as Thou didst good (to me) during my past life, O most Merciful !

1. Lit. allot me such etc.

2. Lit. wilea my breast.

هَلْ لِكُوْنَتْ مُبَحَّثَةَ الْجَنَاحِ تَكَانَتْ سُبْحَانَكَ  
 سُبْحَانَكَ  
 سُبْحَانَكَ آللَّهُمَّ وَحْنَا نَسِيْكَ سُبْحَانَكَ آللَّهُمَّ وَتَعَالَيْتَ  
 سُبْحَانَكَ آللَّهُمَّ وَالْعِزَّةُ إِلَيْكَ سُبْحَانَكَ آللَّهُمَّ وَالْعَظَمَةُ  
 يَرَدَ أَعْذَّكَ سُبْحَانَكَ آللَّهُمَّ وَالْكَبُورِيَّةُ سُلْطَانُكَ سُبْحَانَكَ مِنْ  
 عَظِيمِهِ مَا أَعْظَمَكَ سُبْحَانَكَ سُبْحَانَكَ فِي الْمَلَائِكَةِ قَمَّةٌ وَ  
 تَرْبِيَّةٌ مَا تَحْتَ التَّرْبِيَّةِ سُبْحَانَكَ أَنْتَ شَاهِدُ كُلِّ نَجْوَىٰ  
 سُبْحَانَكَ مَوْضِعُ كُلِّ نَجْوَىٰ سُبْحَانَكَ حَاضِرُ كُلِّ مَلَائِكَةٍ  
 سُبْحَانَكَ عَظِيمُ الرَّجَاءِ سُبْحَانَكَ شَرَىٰ مَا فِي قَعْدَةِ النَّمَاءِ  
 سُبْحَانَكَ قَمَّةُ الْأَنْفَاسِ الْجَيْتَانِ فِي قُوْرِيْلَهَارِ سُبْحَانَكَ  
 قَعْدَمُ وَزْنَ السَّمَوَاتِ سُبْحَانَكَ قَعْدَمُ وَزْنَ الْأَرْضِيْنِ

ADDITIONAL PRAYERS FOUND IN SOME COPIES  
OF THE SAHIFA.

62. The Imam's Tasbih.<sup>1</sup>

Praise be to Thee O Lord, and I beg of Thee mercy !

Praise be to Thee O Lord, and Exalted art Thou !

Praise be to Thee O Lord, and Honour is Thy dress !

Praise be to Thee O Lord, and Glory is Thy mantle !

Praise be to Thee O Lord, and Majesty is Thy argument !

Praise be to Thee O Great one how great art Thou !

Praise be to Thee, Thou art praised in the High Heaven :<sup>2</sup>  
Thou hearest and seest whatever under the earth !

Praise be to Thee, Thou art witness to every secret word !

Praise be to Thee O resort of every complaint !

Praise be to Thee, Thou art present in every assembly !

Praise be to Thee O Great Lord of hope !<sup>3</sup>

Praise be to Thee, Thou seest whatever there is in the depth of the water !

Praise be to Thee, Thou hearest breathings of the fishes in the depths of the seas !

Praise be to Thee, Thou knowest weight of the Heavens !

Praise be to Thee, Thou knowest weight of the earths.<sup>4</sup>

1. Tasbih the repetition of ' Subhan Allah ' or ' Subhanaka.'

2. The residents of the heaven i. e. angels praise Thee.

3. He has power to fulfil hopes.

4. The different strata or territories are meant

سُبْحَانَكَ تَعْلَمُ وَزْنَ الشَّهِيسِ وَالْقَبْرِ سُبْحَانَكَ تَعْلَمُ وَزْنَ  
 الظُّلْمَةِ وَالنُّورِ سُبْحَانَكَ تَعْلَمُ وَزْنَ الْفَعْلِ وَالْهَوَاءِ سُبْحَانَكَ  
 تَعْلَمُ وَزْنَ الرِّيحِ كُمْ هِيَ مِنْ مِنْقَالِ ذَرَّةٍ سُبْحَانَكَ  
 قُلْ وَسْكُ فَدْلُ وَسْكُ فَدْلُ وَسْكُ سُبْحَانَكَ تَعْجِباً مِنْ عَرْفَكَ  
 كَيْفَ لَا يَنْخَافُكَ سُبْحَانَكَ اللَّهُمَّ وَلِمُحَمَّدٍ وَسُبْحَانَ رَبِّي

الْعَلِيُّ الْعَظِيمُ

Praise be to Thee, Thou knowest the weight of the sun  
and the moon !

Praise be to Thee, Thou knowest the weight of darkness  
and light !

Praise be to Thee, Thou knowest the weight of sunshine  
and air !

Praise be to Thee, Thou knowest weight of the wind,  
how much it be by atom's weight !

Praise be to Thee ! Thou art Holy ! Thou art Holy !  
Thou art Holy !

Praise be to Thee ! 'Tis is a wonder how he, who knows  
Thee, does not fear Thee !

Praise be to Thee O Lord, and I praise Thee !

Holy is my Lord, the Exalted, the Great !

كَلِمَاتُ الْمُحْمَدِ لِعَلَيْهِ السَّلَامُ

الْحَمْدُ لِلَّهِ الَّذِي تَجْلَى بِالْقُلُوبِ بِالْعَظَمَةِ وَاحْتَبَطَ عَنِ  
 الْأَبْصَارِ بِالْعِزَّةِ وَاقْتَدَ رَعْلَى الْأَشْيَاءِ بِالْقُدْرَةِ فَلَا أَبْصَارٌ  
 تَثْبِتُ لِرُؤْيَتِهِ وَلَا أَلْوَاهًا مُرْتَبِلُونَ كُنْهُ عَنْكَسَتِهِ تَجْبَرُ  
 بِالْعَظَمَةِ وَالْكِبْرِيَاءِ وَتَعْطَفُ بِالْعِزَّةِ وَالْبِرِّ وَالْجَلَالِ وَتَقْدِسَ  
 بِالْحُسْنِ وَالْجَنَاحِ وَتَجَدَّدُ بِالْخَنْرِ وَالْبَهَاءِ وَتَهْلِلُ بِالْتَّجَدِيدِ  
 الْأَلَاءُ وَاسْتَخلَصَ بِالنُّورِ وَالْفَضِيَاءِ خَالِقٌ لَا نَظِيرٌ لَهُ  
 وَأَحَدٌ لَا إِنْدَلَهُ وَأَحِدٌ لَا صِدَّلَهُ وَصَدَّدَ لَهُ كُفُولَهُ  
 وَإِلَهٌ لَا ثَانِيٌ مَعَهُ وَفَاطِرٌ لَا شَرِيكَ لَهُ وَرَازِقٌ لَا مَعِينَ  
 لَهُ وَأَلْوَلٌ بِلَا دَرَّ وَالِّي وَالْمَدَائِمُ بِلَا فَنَاءَ وَالْفَتَائِمُ  
 بِلَا عَنَاءَ وَالْمُؤْمِنُ بِلَا نِهايَةَ وَالْمُبْدِئُ بِلَا آئِدِ وَالصَّانِمُ  
 بِلَا آحِدٍ وَالرَّبُّ بِلَا شَرِيكٍ وَالْفَاطِرُ بِلَا كُلْفَةٍ وَالْفَعَالُ  
 بِلَا غَبْرٍ لَيْسَ لَهُ حَدٌّ فِي مَكَانٍ وَلَا غَايَةٌ فِي زَمَانٍ لَمْ يَرِزَّ  
 وَلَا يَرِزُّ وَلَنْ يَقْدَرَ إِلَّا كَذِلِكَ أَبْدَأَهُوَ  
 إِلَهٌ أَنْجَى الْقَيْوُمَ الدَّائِمُ الْقَدِيمُ الْفَتَادِرُ الْحَكِيمُ

### 63. His prayer in contemplation of Divine Majesty.

All praise be to God, who is manifest to the hearts because of His Glory, and is invisible to the eyes on account of His Majesty ; and rules over all things with His might.

Therefore, no eye can be steady enough to see Him, nor can the imagination reach the essence of His greatness.

He dominates with His greatness and majesty, and is robed in might and benevolence and glory :

And He possesses holiness with goodness and grace, and is elevated with just pride and nobility :

And he is pleased with generosity and munificence, and is distinguished with light and illumination, peculiar to Him.

He is the Creator having no peer ; and single having no partner (associate), and alone having no opposite, and He is the monarch having no match, and He is the God having no second <sup>1</sup> with Him, and He is the Creator having no partner, and He is the sustainer having no helper :

He is the First without decay, and the Eternal without being subject to death : and He is the Being without suffering :

And He is the giver of satisfaction without bound, the author without limit, and the maker without anything : <sup>2</sup>

And He is the nourisher without assistant, and the Creator without difficulty, and the great worker without fatigue !

There is no bound for Him in space nor limit in time !

He always existed, and shall never decay, and shall endure for ever, and thus will He continue for ever !

1. It may mean duplicate.

2. Without, any assistant, model or material.

إِنَّمَا يُعَذِّبُ اللَّهُ عَبْدَهُ لَكَ بِفِنَاءِكَ سَائِلَكَ بِفِنَاءِكَ تَقِيرُكَ بِفِنَاءِكَ  
 تَلَاقُكَ الْمَهْيَلَكَ بِرُهْبَةِ الْمُتَرَهِمُونَ وَإِلَيْكَ أَخْلَصَ  
 الْمُبَتَهِلُونَ رَهْبَةً لَكَ وَرَجَاءً لِغَفْوَكَ يَا إِلَهَ الْحَنْوَرَجَمَ  
 دُعَاءُ الْمُسْتَصْرِخِينَ وَاعْفُ عَنْ جَرَائِيمِ الْفَارِلِينَ وَزِدْ فِي  
 إِحْسَانِ الْمُنْبِيِّينَ يَوْمَ الْوُفُودِ عَلَيْكَ يَا كَرِيمُهُ

He is the God, the Living, the Eternal, the Everenduring, the Everexisting, the Mighty the Wise !

O Lord Thy insignificant slave is in Thy court ; Thy petitioner is in Thy court, Thy beggar is at Thy threshold. \*

My Lord, the pious fear Thee alone, and those who pray turn sincerely unto Thee, fearing Thee and hoping for Thy pardon !

O true object of worship pity the prayer of those that cry (unto Thee), and forgive the sins of the negligent, and add to the goodness of the contrite, at the day of arrival in Thy presence, O Generous !

\* These words says the text should be repeated three times.

وَمَرْكُبَ عَلَيْهِ كَلَامُهُ مُحَمَّدٌ كَلَامُهُ سَيِّدُ الْجَمَالِ

اللَّهُمَّ يَا مَنْ خَصَّ مُحَمَّدًا وَآلَهُ بِالْكَرَامَةِ وَحَبَّا هُمْ  
 بِالرِّسَالَةِ وَخَصَّصُهُمْ بِالْوَسِيلَةِ وَجَعَلَهُمْ وَرَثَةَ الْأَنْبِيَا  
 وَخَلَقَ لَهُمْ أَلَّا وَصِيَاغَةً وَالْأَشْتَهَةَ وَعَلَمَهُمْ عِلْمَ مَا كَانَ وَ  
 مَا بَيْنَ يَدَيْهِ أَلَّا وَصِيَاغَةً وَالْأَشْتَهَةَ وَعَلَمَهُمْ عِلْمَ مَا كَانَ وَ  
 مَا بَيْنَ يَدَيْهِ أَلَّا وَصِيَاغَةً وَالْأَشْتَهَةَ وَعَلَمَهُمْ عِلْمَ مَا كَانَ فَصَلَّ  
 عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ وَافْعُلْ بِنَمَّا أَنْتَ آهُلُهُ فِي الدُّنْيَا  
 وَالْآخِرَةِ إِذَا قُلْتَ عَلَى كُلِّ شَيْءٍ قَدْ يُرَدُّهُ

#### **64. In memory of the Children of Mohammad, peace be on them all.**

O Lord, O Thou who hast distinguished Mohammad and his Al (family) with excellence, and favoured them with Thy mission, and distinguished them with *Wasila* (special advantage), and made them heirs to the prophets, and finished with them (the series of) the apostolical successors and the Imams. and given <sup>1</sup> them knowledge of the past and the future, and caused the hearts of men to lean towards them!—Therefore bless, O Lord, Mohammad and the holy members of his family, and do to us what Thou art worthy of, in matters sacred and secular: <sup>2</sup> verily, Thou hast power for everything!

1. Lit. taught them.

2. Another version would be :—in matters relating to religion and to this world ~~and~~ hereafter: or simply, n religion and in this world and hereafter.

وَرَكِنْتُ عَلَيْكَ بِالصِّدْقِ وَعَلَى إِيمَانِكَ عَلَيَّ السَّلَامُ

اللَّهُمَّ وَاذْهَبْ بِدِيْعَ فِطْرَتِكَ وَأَقْلِ مُعْتَدِلَتِكَ مِنْ  
 الطَّيْلِ بِرُبُوبِيَّتِكَ وَبِلُوْجِيَّتِكَ عَلَى عَبَادَاتِكَ وَبِرَيْتَكَ وَ  
 الدَّلِيلُ عَلَى الْإِسْبَحَارَةِ بِغَفْوَلِكَ مِنْ عَقَابِكَ وَالتَّاهِيْجُ سُبْلَ  
 تُوبَيَّكَ وَالْمُؤْسِلُ بَيْنَ الْخَلْقِ وَبَيْنَ مَعْرِفَتِكَ وَالَّذِي  
 لَقَنْتَهُ مَا رَضِيْتَ بِهِ عَنْهُ تَمَنَّيْتُهُ عَلَيْهِ رَحْمَتِكَ لَهُ وَالْمُنْتَيْبُ  
 الَّذِي لَمْ يُصِيرْ عَلَى مَعْصِيَّتِكَ وَسَابِقُ الْمُتَدَنَّلِيَّنَ بِحَلْقِ  
 رَاسِهِ فِي حَرْمِكَ وَامْتُوْسِلُ بَعْدَ الْمُعْصِيَّةِ بِالظَّاعَةِ  
 إِلَى عَفْوِكَ وَآبُوا لَا نَبِيَّا إِلَّا دُوَّافِيْ جَنْبِكَ وَ  
 أَكْثُرُ سُكَّانِ الْأَرْضِ سَعْيًا فِي طَاعَتِكَ فَصَلَّ عَلَيْهِ أَنْتَ  
 يَا رَحْمَنَ وَمَلَئْتِكَ وَسُكَّانَ سَمَوَاتِكَ وَأَرْضِكَ كَمَا  
 عَظَمَهُ حُرْمَاتِكَ وَدَلَّنَا عَلَى سَبِيلِ مَرَضَاتِكَ يَا أَرْحَمَ  
 الرَّاجِيْنَ هـ

### 65. An invocation of blessings on Adam. peace be on him.

<sup>1</sup> And, O Lord, bless Adam, the wonderful specimen of Thy creative power, and the first of earthly beings to acknowledge Thy Godhead, and Thy prime argument <sup>2</sup> to Thy servants and Thy creatures (generally), and the guide to refuge from Thy chastisement, by means of Thy pardon, and the walker on the paths of repentance unto Thee, <sup>3</sup> and the creator of connection between the creatures and the knowledge of Thee ; he whom, (owing to Thy favour on him and Thy pity for him) Thou didst teach that, owing to which Thou wast pleased with him ; the repentant who never persisted in disobeying Thee ; the foremost of those who humble themselves, by shaving his head <sup>4</sup> in Thy Haram : <sup>5</sup> who, after his fall, found way to Thy pardon by means of obedience ; and the father of the prophets who suffered in Thy cause ; and of all the inhabitants of the earth, the greatest endeavourer in Thy service :

Therefore, favour him O Compassionate, and let Thy angels and the inhabitants of Thy heavens and Thy earth (bless him), as he respected the things enjoined by Thee to be honoured, and guided us to the path of Thy approbation, O most Merciful !

1. This seems to be in continuation of the preceding one.
2. Thy first messenger.
3. The discoverer of the ways of repenting unto Thee.
4. The Mohammedans who perform pilgrimage to the Kaabah observe this custom and shave their heads.
5. The sacred territory of Mecca.

وَمِنْ حَمَّاعِ عَلَيْهِ السَّكَّةِ لِلْأَبْرَاجِ

إِلَهِي لَا تُشْمِتْ بِنِي عَدُوِّي وَلَا تَفْجُرْنِي حَمِيمِي وَصَدِيقِي  
 إِلَهِي هَبْ لِي لَحْظَةً مِنْ لَحْظَاتِكَ تَكْشِفْنِي هَمَاعِنِي مَا بَثَلَيْتَنِي  
 يَهُ وَتَعْيِدْنِي إِلَى أَحْسَنِ عَادَاتِكَ عِنْدِي وَاسْتَجِبْ دُعَائِي  
 وَدُعَاءً مِنْ أَخْلَصِ لَكَ دُعَاءً فَقَدْ ضَعَفَتْ قُوَّتِي وَقَلَّتْ  
 يَحْيِيَتِي وَأَشْتَدَّتْ حَالِي وَأَيْسَتْ مِمَّا عِنْدَ خَلْقَكَ فَلَمْ يَبْقِ  
 لِي إِلَارْجَاءً لَكَ فِي رَدِّ قَدِيرِي مَا آنْعَمْتَ عَلَيَّ إِلَهِي إِنَّ قُدْرَتَكَ  
 عَلَى كَشْفِ مَا آنَّا فِيهِ كَفُدَ رَتِكَ عَلَى مَا بَثَلَيْتَنِي يَهُ وَإِنَّ ذِكْرَ  
 عَوَادِيَكَ يُونِسْتِي وَالرَّجَاءَ فِي اِنْعَامِكَ وَفَضْلِكَ يَقْوِيْنِي  
 لَا فِي لَمْ أَخْلُ مِنْ نِعَمَاتِكَ مِنْدُ خَلْقَتِي وَأَنْتَ إِلَهِي مَغْنِيْ  
 وَمَلْجَائِي وَالْحَافِظُ لِي وَالذَّابِعِيْنِ الْمُتَحَنِّنِ عَلَيَّ الرَّحِيمُ  
 بِنِي الْمُتَكَفِّلُ بِرِزْقِي فِي قَصَادِيَكَ كَانَ مَا حَلَّ بِي وَبِعِلْمِكَ  
 مَا صَرُّتْ إِلَيْهِ فَاجْعَلْ يَا وَلِيْيَ وَسِيدِيْيَ مِمَّا قَدَّسْتَهُ  
 قَضَيْتَ عَلَيَّ وَحَمَّتَ عَلِيَّتِي وَمَا فِيهِ صَلَاحِي وَخَلَاصِي وَمَا آنَّا فِيهِ

## 66. His prayer in distress and for pardon.

My Lord let not my enemies laugh at me, and grieve not my friends and relations, on my account.

O Lord grant me a glance out of Thy glances, and thereby remove from me that with which Thou hast afflicted me, and cause me to regain the best of Thy favours to me.

And answer my prayer and the prayer of him who prays unto Thee, sincerely ; for, verily my strength has become weak and my resource has diminished, and my condition has become hard ; and I despair of what Thy creatures possess :

Therefore, nothing is left (to me) but the hope of Thy restoring Thy past favours on me.

My Lord, verily, Thy power for removing the condition in which I am, is as effective as Thy power for that, with which Thou hast afflicted me :

And, verily, the remembrance of Thy favours solaces me, and the hope of Thy reward and Thy generosity makes me strong :

For certainly, I have never been without Thy favour, ever since Thou didst bring me into being !

And Thou O my Lord art my refuge and my shelter, and my protector and my defender, and compassionate to me and gracious, and the giver of nourishment to me !

What has befallen me was latent in the disposition of things made by Thee, and the condition to which I am reduced existed in Thy knowledge :

Therefore, O my Lord and my Master let my safety, and reformation, and my release from my present condition be of the things which Thou hast ordained, decreed and con-

فَإِنِّي لَا أَرْجُو إِلَّا فِي ذَلِكَ عَذْرَةٍ وَلَا أَعْتَدُ فِيهِ إِلَّا عَلَيْكَ فَكُنْ  
 يَا ذَا الْجَلَالِ وَالْأَكْرَامِ عِنْدَ أَحْسَنِ ظَنِّي بَثَ وَأَرْحَمَ ضَعْفِي  
 وَقِنَّةَ حَيْلَيِّي وَالْكِشْفُ كُرْبَتِي أَسْتَجِبُ دُعْوَتِي وَأَقْلَفُ عَذْرَتِي وَأَمْنَتْ  
 عَلَيَّ بِذِلِّكَ وَعَلَى كُلِّ دَاعِ لَكَ أَمْرَتِي يَا سَيِّدِي يِبَالَهُ عَلَّكَ  
 وَتَكْفُلْتُ بِالْجَاهَةِ وَوَعْدَكَ الْحَقُّ الَّذِي لَا خُلُفَ فِيهِ وَلَا تَبْدِيلَ  
 فَصَلَّى عَلَى مُحَمَّدٍ نَبِيِّكَ وَعَبْدِيَّكَ وَعَلَى الظَّاهِرِيْنَ مِنْ أَهْلِ بَيْتِكَ وَ  
 أَغْنَيْتَ فَيَانِكَ غِيَاثَ مَنْ لَا غِيَاثَ لَهُ وَجِرْزُ مَنْ لَا جِرْزَ لَهُ  
 وَأَنَّ الْمُضْطَرَ الَّذِي أَوْجَبْتَ إِجَابَتَهُ وَكَشَفَ مَا يَهُ مِنَ السُّوءِ  
 فَأَجْبَنْتَ عَنِّي وَالْكِشْفُ عَنِّي وَفَرِّجْ هَبَّيْيِ وَأَعْدَ حَالَيْ إِلَيَّ أَحْسَنَ  
 مَا كَانَتْ عَلَيْهِ وَلَا تُحَازِّنِي بِالْأَسْخَفَاقِ وَلَكِنْ بِرَحْمَتِكَ الَّتِي  
 وَسِعَتْ كُلَّ شَيْءٍ يَا ذَا الْجَلَالِ وَالْأَكْرَامِ صَلَّى عَلَى مُحَمَّدٍ وَ  
 أَلِّي مُحَمَّدٍ وَاسْمَعْ وَآحِبْ يَا عَزِيزُ يَا عَزِيزُهُ

For, verily I do not expect any one besides Thee to remove this affliction, and in this matter, I do not rely except on Thee.

Therefore, O Possessor of Glory and Honour, be Thou according to my good opinion of Thee, and pity my weakness and scarcity of resource, and remove my distress, and answer my petition, and forgive me my error, and confer this favour on me and on every one who prays unto Thee ! .

O my Lord Thou hast commanded me to pray, and hast undertaken to answer ; and Thy promise is true, wherein there is no falsehood and no alteration.

Therefore, bless Mohammad, Thy Prophet and Thy servant, and such members of his house as are holy and listen to my complaint : for, verily Thou art the redressor of him who has no redressor, and the champion of him who has no defender !

And I am the sufferer whom Thou hast vouchsafed to answer and deliver from the evil in which he might be :

Therefore, answer me and remove my distress and dispel my anxiety, and change my condition to one much better than it formerly was.

And do not reward me according to (my) merit, but according to Thy mercy which compasses all things, O Possessor of Glory and Honour !

Bless Mohammad and his Al (family), and listen to and answer (my prayer) O Mighty, O Mighty !

وَمَرْئَةً عَلَيْهِ مَا يَحْكُمُ بِهِ وَمَنْ يَعْلَمُ بِهِ

إِنْ هِيَ أَنَّهُ لَيْسَ تَيْرُدُ غَضَبُكَ إِلَّا حُلْمُكَ وَلَا يُنْجِي مِنْ  
 عِقَابِكَ إِلَّا عَفْوُكَ وَلَا يُخْلِصُ مِنْكَ إِلَّا دَحْتَكَ وَالظَّرْعُ  
 إِلَيْكَ نَهَبٌ لِيَ يَا إِلَهِي فَرَجًا بِالْقُدْرَةِ الَّتِي بِهَا تُحْكِمُ  
 مَيْتَ الْبِلَادِ وَبِهَا تُشْرِكُ رَوَاحَ الْعِبَادِ وَلَا تُهْلِكُنِي قَ  
 عَرِفْنِي إِلَّا جَاءَ بِيَارَبِّ وَارْفَعْنِي وَلَا تَضَعْنِي وَانْصُرْنِي  
 وَاسْرُ زُقْنِي وَعَافِنِي مِنَ الْأَفَاتِ يَا رَبِّ إِنْ تَرْفَعْنِي  
 فَمَنْ يَضْعِنِي وَلَا يَتَضَعَّنِي فَمَنْ تَيْرُدْنِي وَقَدْ عَلِمْتُ يَا  
 إِلَهِي أَنْ لَيْسَ فِي حُكْمِكَ ظُلْمٌ وَلَا فِي نِقْسَاتِكَ عَجَاهَةٌ  
 إِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْفَوْتَ وَيَجْتَاجُ إِلَى الظُّلُمِ الضَّعِيفُ  
 وَقَدْ تَعَالَيْتَ عَنْ ذَلِكَ يَا سَيِّدِي يُ عَلُوَّا كَمِيرَارَبِّ  
 لَا تَجْعَلْنِي لِلْبَلَاءِ غَرَضًا وَلَا لِنِقْسَاتِكَ نَصَابًا وَمَهْلِكِي وَ  
 نَفْسِي وَآقْلِيَّي عَثْرَتِي وَلَا تُتَعْنِي بِالْبَلَاءِ فَقَدْ تَرَى  
 ضَعِيفِي وَقِيلَةَ حِيلَتِي فَصَبَرْدِنِي فَإِنِّي يَا رَبِّ ضَعِيفٌ مُّنْضَرِعٌ  
 وَآمُوذِيكَ فَآءِدُنِي وَاسْتَجِيرُكَ مِنْ كُلِّ بَلَاءٍ فَآجِرُنِي

## 67. His prayer when afraid of anything.

My Lord nothing can turn away Thy wrath, but Thy forbearance ; and nothing can save from Thy chastisement, but Thy forgiveness ; and nothing can deliver from Thee, save Thy mercy and humble prayer unto Thee !

Therefore, O my Lord, grant me relief, with Thy power, whereby, Thou revivest dead cities,<sup>1</sup> and wherewith Thou causest Thy servants' souls again to rise :<sup>2</sup> And do not cause me to perish, and let me know Thy answer, O my Lord !

And exalt me and degrade me not ; and help me, and nourish me and give me safety from calamities.

O my Lord if Thou exalt me then who can degrade me ; and if Thou degrade me then who can exalt me ?

And, verily, I know, O my Lord that there is no injustice in Thy sentence, nor haste in Thy retribution : and he alone makes haste, who is afraid to lose the opportunity ; and it is the weak who have recourse to unfair means :

And verily Thou art far exalted above this, O my Lord, with a grand exaltation !

O Lord, make me not a mark for calamity, nor an object for Thy vengeance ; and grant me respite and remove my sorrow, and forgive me my error, and do not pursue me with affliction ; for verily, Thou seest my weakness and want of resource. Therefore, give me fortitude, for verily I am weak and humbly beseech Thee !

And I betake me to Thyself for shelter from Thee, therefore, shelter me ; and apply to Thee for protection from every calamity, therefore, protect me : and through Thee,

1. i. e. repopulates ruined and deserted cities, or clothes regions of the earth with fresh vegetation.

2. i. e. restores Thy servants to life.

وَأَسْتَأْرِبُكَ فَاسْتَرْنِي يَا سَيِّدِي يَمِّنَ أَخَافُ وَأَحْذَرُ  
 وَأَنْتَ الْعَظِيمُ أَعْظَمُهُ مِنْ كُلِّ عَظِيمٍ بِكَ بِكَ  
 رَسَّرْتُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ  
 يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبَيْنَ  
 وَسَلَّمَ وَوَوَوْ كَمْ كَثِيرًا

I screen myself, therefore, screen me, O Lord, from what I fear and dread.

And Thou art Great, the greatest of all the great ! By Thee, by Thee, by Thee I screen me O God, O God !

Let Thy blessings descend on Mohammad and the holy members of his house, and abundant peace !

# وَمَنْ عَارَعَهُ عَلَيْكُمُ السَّلَامُ فِي الدَّرَبِ

مَوْلَايَ مَوْلَايَ أَنَا الْمَوْلَى وَأَنْتَ الْعَبْدُ وَهَلْ يَرْحَمُ  
 الْعَبْدَ إِلَّا الْمَوْلَى مَوْلَايَ مَوْلَايَ أَنْتَ الْعَزِيزُ وَأَنَا الدَّلِيلُ  
 وَهَلْ يَرْحَمُ الدَّلِيلَ إِلَّا الْعَزِيزُ مَوْلَايَ مَوْلَايَ أَنْتَ الْخَالِقُ  
 وَأَنَا الْخَلُوقُ وَهَلْ يَرْحَمُ الْخَلُوقَ إِلَّا الْخَالِقُ مَوْلَايَ مَوْلَايَ  
 أَنْتَ الْمُعْطِيُّ وَأَنَا السَّائِلُ وَهَلْ يَرْحَمُ السَّائِلَ إِلَّا الْمُعْطِيُّ  
 مَوْلَايَ مَوْلَايَ أَنْتَ الْمُغَيْبُ وَأَنَا الْمُسْتَغْيَبُ وَهَلْ يَرْحَمُ  
 الْمُسْتَغْيَبَ إِلَّا الْمُغَيْبُ مَوْلَايَ مَوْلَايَ أَنْتَ الْبَاقِي وَأَنَا الْفَانِي  
 وَهَلْ يَرْحَمُ الْفَانِي إِلَّا الْبَاقِي مَوْلَايَ مَوْلَايَ أَنْتَ الدَّائِمُ  
 وَأَنَا الزَّائِلُ وَهَلْ يَرْحَمُ الزَّائِلَ إِلَّا الدَّائِمُ مَوْلَايَ مَوْلَايَ  
 أَنْتَ الْحَيُّ وَأَنَا الْمَيِّتُ وَهَلْ يَرْحَمُ الْمَيِّتَ إِلَّا الْحَيُّ مَوْلَايَ  
 مَوْلَايَ أَنْتَ الْقَوِيُّ وَأَنَا الصَّعِيفُ وَهَلْ يَرْحَمُ الصَّعِيفَ إِلَّا  
 الْقَوِيُّ مَوْلَايَ مَوْلَايَ أَنْتَ الْغَنِيُّ وَأَنَا الْفَقِيرُ وَهَلْ يَرْحَمُ  
 الْفَقِيرَ إِلَّا الْغَنِيُّ مَوْلَايَ مَوْلَايَ أَنْتَ الْكَبِيرُ وَأَنَا الصَّغِيرُ وَ  
 هَلْ يَرْحَمُ الصَّغِيرَ إِلَّا الْكَبِيرُ مَوْلَايَ مَوْلَايَ مَوْلَايَ أَنْتَ  
 الْمَالِكُ وَأَنَا الْمَوْلُوكُ وَهَلْ يَرْحَمُ الْمَمْلُوكَ إِلَّا الْمَالِكُ

### **68. His prayer in spirit of self-abasement.**

My Lord ! My Lord ! Thou art the Master and I the servant ; and can any one pity the servant except the master ?

My Lord ! My Lord ! Thou art the Honourable and I the ignominious, and can any one pity the ignominious but the honourable ?

My Lord ! My Lord ! Thou art the Creator and I the creature ; and does any one pity the creature save the Creator ?

My Lord ! My Lord ! Thou art the Giver and I the beggar, and does any one pity the beggar save the giver ?

My Lord ! My Lord ! Thou art the Redresser, and I the complainant ; and does any one pity the complainant except the redresser ?

My Lord ! My Lord ! Thou art the Eternal and I the mortal ; and does any one pity the mortal save the eternal ?

My Lord ! My Lord ! Thou art the Everlasting and I the transient, and can any one pity the transient except the everlasting ?

My Lord ! My Lord ! Thou art the Living and I the mortal ; and does any one pity the mortal except the living ?

My Lord ! My Lord ! Thou art the Mighty and I the weak, and does any one pity the weak but the mighty ?

My Lord ! My Lord ! Thou art the Wantless and I the needy ; and does any one pity the needy but the wantless ?

My Lord ! My Lord ! Thou art the Great and I the small, and does any one pity the small save the great.

My Lord ! My Lord ! Thou art the Master and I the slave, and does any one pity the slave except the master ?











